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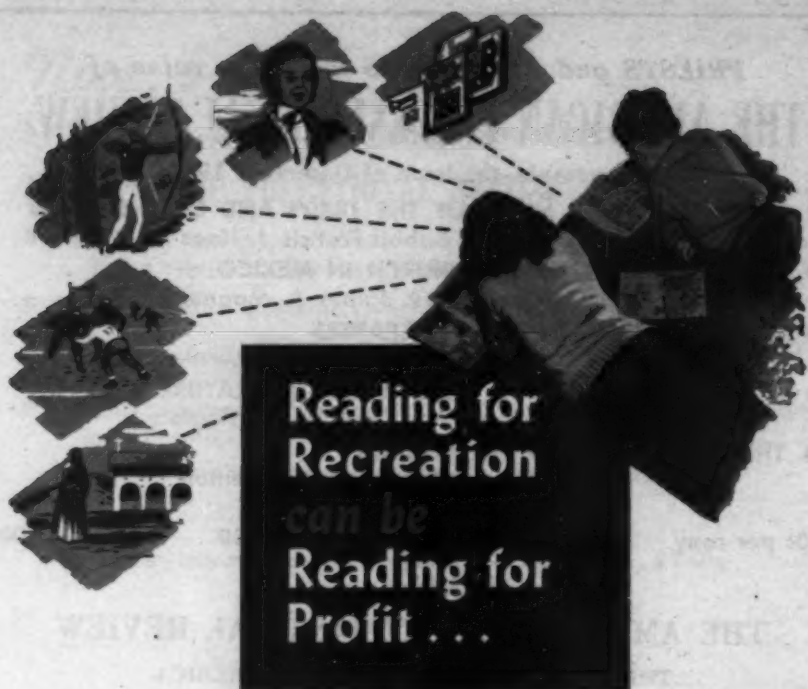
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# The Report of the President's Commission on Higher Education

MARTIN R. P. MCGUIRE, Ph.D.\*

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Catholic University of America*

THE primary purpose of this article is to describe the work of the President's Commission on Higher Education and to focus attention on its more important recommendations. A detailed, critical analysis of these recommendations, as well as of the philosophy of education, of society, and of the State underlying them, cannot be covered adequately in the short space of a single article, and, therefore, will be treated in subsequent numbers of the EDUCATIONAL REVIEW.

In July, 1946, President Truman decided to appoint a Commission on Higher Education. The scope and purpose of this Commission are indicated in the following letter which was sent to those who were asked to serve on it:

As veterans return to college by the hundreds of thousands, the institutions of higher education face a period of trial which is taxing their resources and their resourcefulness to the utmost. The Federal Government is taking all practicable steps to assist the institutions to meet this challenge and to assure that all qualified veterans desirous of continuing their education have the opportunity to do so. I am confident that the combined efforts of the educational institutions, the States, and the Federal Government will succeed in solving these immediate problems.

It seems particularly important, therefore, that we should now re-examine our system of higher education in terms of its objectives, methods, and facilities; and in the light of the social role it has to play.

These matters are of such far-reaching national importance that I have decided to appoint a Presidential Commission on Higher Education. This Commission will be composed of outstanding civic and educational leaders and will be charged with an examination of the functions of higher education in our democracy and of the means by which they can best be performed. I should like you to serve on this body.

Among the more specific questions with which I hope, the

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\* Doctor McGuire served on the President's Commission.

Commission will concern itself are: ways and means of expanding educational opportunities for all able young people; the adequacy of curricula, particularly in the fields of international affairs and social understanding; the desirability of establishing a series of intermediate technical institutes; the financial structure of higher education with particular reference to the requirements for the rapid expansion of physical facilities. These topics of inquiry are merely suggestive and not intended to limit in any way the scope of the Commission's work.

I hope that you will find it possible to serve on this Commission.

Thirty persons were asked to serve on the Commission, but two were unable to accept, namely, Mrs. Eleanor Roosevelt and Harold W. Dodds, President of Princeton University. The twenty-eight actual members of the Commission were:

George F. Zook, President of the American Council on Education, Chairman; Sarah G. Blanding, President of Vassar College; O. C. Carmichael, President of the Carnegie Foundation; Arthur H. Compton, Chancellor of Washington University, St. Louis; Henry A. Dixon, President of Weber Junior College, Utah; Milton S. Eisenhower, President of Kansas State College; John R. Emens, President of Ball State Teachers College, Indiana; Alvin C. Eurich, Vice President of Stanford University; Douglas S. Freeman, Editor of the Richmond (Va.) News-Leader; Algo D. Henderson, President of Antioch College (now Associate Commissioner of Education for the State of New York); Msgr. Frederick G. Hochwalt, Director of the Department of Education, National Catholic Welfare Conference; Lewis W. Jones, President of Bennington College, Vermont (now President of the University of Arkansas); Horace M. Kallen, Dean of the Graduate Faculty of Political and Social Science, New School for Social Research, New York; Fred J. Kelly, formerly Director of the Division of Higher Education, U.S. Office of Education; Murray D. Lincoln, President of the Ohio Farm Bureau Federation; T. R. McConnell, Dean of the College of Liberal Arts, University of Minnesota; Earl J. McGrath, Dean of the College of Liberal Arts, University of Iowa; Martin R. P. McGuire, Dean of the Graduate School of Arts and Sciences, the Catholic University of America; Agnes Meyer (Mrs. Eugene), newspaper writer and social worker, Washington, D.C.; Harry K. Newburn, President of Oregon University System; Bishop G. Bromley Oxnam, President of the

Federal Council of Churches of Christ in America (at the time of appointment); F. D. Patterson, President of Tuskegee Institute, Alabama; Mark Starr, Educational Director of the International Ladies Garment Workers Union; George D. Stoddard, President of the University of Illinois; Harold H. Swift, Chairman of the Board of Trustees, University of Chicago; Ordway Tead, President of the Board of Higher Education, New York City; Goodrich C. White, President of Emory University, Georgia; Rabbi Stephen S. Wise, President of the American Jewish Congress. Dr. Francis Brown, Director of the Division of Higher Education, American Council on Higher Education, served as Executive Secretary of the Commission. Some months later, Mr. A. B. Bonds, formerly Chief of the Training Section of the Retraining and Reemployment Administration, was appointed to serve as Assistant Executive Secretary.

Various types of educational institutions, training, and organization, as found throughout the country, and the most diverse shades of educational thought were represented on the Commission at least in a general way and this was apparently so intended.

The first meeting of the Commission was held on July 29 and 30, 1946. An Executive Committee was appointed which consisted of the following members: Sarah Blanding, Arthur H. Compton, Milton S. Eisenhower, T. R. McConnell, Mark Starr, Goodrich C. White, and George F. Zook, Chairman. It was decided at this first meeting that the Commission, in keeping with the spirit of the President's letter, should investigate the following five problem areas:

1. The Responsibility of Higher Education in our Democracy and in International Affairs.
2. Ways and Means of Providing Higher Educational Opportunity to All in Terms of the Needs of the Individual and of the Nation.
3. The Organization and Expansion of Higher Education.
4. Financing Higher Education.
5. Providing Personnel for Higher Education.

The members of the Commission were divided into five sub-committees, and each sub-committee was responsible for the thorough investigation of and for a systematic report on one of the problem areas. Members of the Commission were permitted to indicate their choice of a problem area, but the Chairman and



Executive Committee of the Commission reserved the right of final assignment.<sup>1</sup> Each sub-committee had its own chairman and a consultant. The consultants in two instances were themselves members of the Commission. The consultants were on a full-time basis and were paid for their work. Other members of the Commission received travel expenses only. Dr. Newton Edwards, Professor of Education at the University of Chicago, served as the principal consultant to the Commission for the sub-committee dealing with Problem Area 1; Dr. Ordway Tead, a member of the Commission, served as Consultant for the sub-committee dealing with Problem Area 2; Dr. Fred Kelly, a member of the Commission, served as Consultant for the sub-committee dealing with Problem Area 3; Dr. James E. Allen, Assistant Professor of Education, Syracuse University, served as Consultant for the sub-committee dealing with Problem Area 4; and Dr. L. Haskew, now Dean of the School of Education, University of Texas, served as Consultant for the sub-committee dealing with Problem Area 5.

The Commission had all the resources of the Federal Government at its disposal in carrying out its work. All existing data in the form of reports and statistics were made available and new and important studies were prepared when there was need of such.

The Commission was in existence for eighteen months (July, 1946—December, 1947). During that time six general meetings were held and they were fairly well attended. The sub-committees met once or twice in the intervals between general meetings, and every effort was made to have the report of a given sub-committee in the hands of all members of the Commission a week or ten days before a general meeting. All important points in the report of each sub-committee were discussed in general meetings of the Commission and were formally voted upon. On two crucial issues, segregation, and federal aid to privately controlled institutions for current expenditures and capital outlay—it was decided that statements of dissent from the majority opinion could be prepared and that these would be published as a part of the Report. It should be observed also, that, as is usual in such

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<sup>1</sup> Partly by chance and partly by assignment, e.g., Magr. Hochwalt became a member of the sub-committee dealing with Problem Area 4, and the writer, a member of the sub-committee dealing with Problem Area 2.



Commissions in general, certain recommendations represent majority opinion only, and not unanimity.

The Report proper of the Commission is published in five volumes: I, *Establishing the Goals*; II, *Equalizing and Expanding Individual Opportunity*; III, *Organizing Higher Education*; IV, *Staffing Higher Education*; V, *Financing Higher Education*.<sup>2</sup> A sixth volume containing supporting statistical data, etc., is also being published. Through the form of publication adopted, considerable overlapping has resulted which was partly unavoidable—and partly deliberate. Each volume, while only a part of the whole Report, has been made to stand on its own feet, so to speak, and its content will thus receive more attention than if it merely constituted a chapter or two in a single bulky—and forbidding—tome.

The President's Commission on Higher Education was primarily concerned with proposing ways and means of furnishing educational opportunity at the college and university level for every American to the fullest extent of his ability, and of suggesting the kind of educational opportunity which, in its opinion, would be best suited to serve the national interest at home and abroad at the present time. The President's Letter of Appointment charged the Commission "with the task of defining the responsibilities of colleges and universities in American democracy and in international affairs—and, more specifically, with reexamining the objectives, methods, and facilities, of higher education in the United States in the light of the social role it has to play" (Vol. I, p. 1). The President's Commission on Higher Education, therefore, was not concerned merely with a program of extending educational opportunity. It criticised sharply American higher education as now constituted on many points, and in proposing its reorganization and expansion, it was dominated by a philosophy of education, society, and the State, which, in certain essential aspects at least, is at variance with both Christian and traditional American principles. The philosophical ideas of the majority of the Commission pervade the whole Report but are formally stated and developed especially in Volume I, *Estab-*

<sup>2</sup> Copies of each volume were sent out to all institutions of higher learning, etc. Individuals desiring copies may obtain them from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. Vol. I costs 40 cents; Vol. II, 35 cents; Vol. III, 30 cents; Vol. IV, 25 cents; Vol. V, 25 cents.

*lishing the Goals.* The discussion of the philosophy underlying the Report, however, must be reserved for treatment in a later article.

The principal recommendations of the Commission are based, in the last analysis, on the needs of the nation for much larger numbers of trained personnel at the higher levels, and on the potential ability of hundreds of thousands in our population to profit from higher education who never had the opportunity to do so in the past. The predictions of need were determined through the study of Bureau of Labor statistics, by the data furnished by professional organizations and groups, and by all other possible sources. The number of these having potential ability to profit from higher education was established through the correlation of the data furnished by the Army General Classification Test scores—eleven million men took this test—with the results of college entrance examinations. It was thus ascertained that 49 per cent of young men and women 18 and 19 years of age could very probably complete the first two years of college and 32 per cent would be capable of completing four years of college. On the basis of such calculations the potential college population in 1960 was set at 4,000,000, and the national need at the graduate and professional level in 1960 was set at 600,000 persons. These potential enrollments could only be made actual through the removal of certain barriers—above all, the economic barrier, which is the greatest single obstacle to obtaining higher education. These potential enrollments, furthermore, do not—and could not—take into account the important factor of personal interest in or desire for higher education.

To achieve its major objective of making higher education available to every American to the fullest extent of his capability in the interests of the national welfare, the Commission has made a large number of recommendations, the more important of which, if carried out, would change radically the structure and character of American higher education. Among the recommendations made it will be sufficient to mention here: the immediate abolition of all discrimination on the basis of race, creed, sex, and economic status, including the earliest possible abolition of segregation in those States where segregation is now maintained by law; the extension of free public education through the 13th and 14th school years; the nation-wide establishment of

community colleges to make education especially at that level more available and more effective; the lowering of student fees in publicly controlled institutions at all levels above the 14th school year; a large scale program of Federal scholarships and fellowships; greater emphasis on general education at all levels; a comprehensive program of adult education, including the training of teaching personnel for this field; the reorganization of the American graduate school or at least the development on the part of the graduate school of an elaborate program of pre-service and in-service training for college teachers; the improvement of working conditions of faculty members; the strengthening and unification of State Departments of education; the strengthening of the Federal agencies concerned with higher education; Federal aid for current expenditures and capital outlay for publicly controlled institutions of higher learning.

In the present article, comment on the recommendations will be confined to the community college, the program of scholarships and fellowships, and to Federal aid for publicly controlled institutions only.

The community college is intended to be a local institution capable of furnishing terminal curricula, and also adequate training for those who wish to complete the first two years at college while living at home and then transfer to the senior college for their last two years without loss of time or status. The Commission assumes that the great majority of the colleges will be publicly controlled and tuition-free. In the 6-4-4 system, the community college would become a four-year institution.

It is hardly necessary to observe that education under private auspices cannot expand its facilities on the same scale for the 13th and 14th years, and that a great extension of public education at this level would ultimately have important effects on the status and character of the independent liberal arts college—an institution for which the Commission, as a whole, showed little concern. The community college, however, would seem to be here to stay. The growth of the junior college—and the community college is in part identical with it—has been phenomenal, and there is every reason to believe that the growth will continue whether Federal support is given or not.

The Commission recommends that Federal scholarships in the form of grants-in-aid be provided for at least 20 per cent of all

undergraduate non-veteran students. The funds allocated to the States for scholarships would be based on both the number of high school graduates and on the population 17-21 years of age in each State. The scholarships would be given primarily for financial needs but would further depend upon the applicants' ability and character. The recipient of the scholarship would be free to select the institution of his choice. The maximum allowance to any individual would be \$800.00 for an academic year, and a maximum of seven annual grants would be made to any one student. A State commission on scholarships made up of representatives of private as well as public colleges and universities would determine the amount of the grant to be made in each case.

The Commission recommends further the establishment of a program of Federal fellowships at \$1,500.00 each. These fellowships would be awarded on a competitive basis, and the Commission would set the ultimate annual number at 30,000. Each fellowship would continue for a maximum of three years. The holder of each fellowship would be allowed to select his own field of graduate study and to attend the institution of his own choice, provided that the institution selected offers an adequate program of training in his chosen field.

Whatever may be the fate of certain other recommendations of the Commission, the writer believes that, as soon as the subsidies under the GI Bill begin to decline sharply, there will be strong popular support for a similar Federal subsidy for higher education, and a program of Federal grants-in-aid and fellowships will be established by Congressional action.

The exclusion of privately controlled institutions of higher learning from Federal aid for current expenditures and capital outlay is to be explained by a rapidly spreading, radical, and aggressive philosophy of American education which regards all education under private auspices, and especially that under the control of the Catholic Church, as education for a special group or class and, therefore, contrary or even inimical to the egalitarian—and ultimately totalitarian—ideal of the New Democracy. Throughout the Report it is assumed that higher education under private control has now reached the peak of its development and that, if it continues, it must support itself as best it can. To quote the Report:



The cost of the proposed current educational program required totally to close this educational gap in 1960 is \$943,000,000 or approximately 36 per cent of the total cost of the program for the 4,600,000 enrollment. . . . It is assumed that the expansion will occur in the publicly controlled institutions, and that the privately controlled group will remain stabilized at an enrollment of 900,000. (V, *Financing Higher Education*, p. 46.)

For the statement of Dissent prepared by Monsignor Hochwalt and the writer on the recommendation of the other members of the Commission that Federal aid should be denied to privately controlled institutions, the reader is referred to Vol. V, pp. 65-68.

Before ending this introductory article on the Report of the Commission on Higher Education, the writer would like to emphasize the following points:

1. This Report is one of the most elaborate documents on higher education ever published under the auspices of the Federal Government, and it is receiving unusually wide publicity and will continue to do so. It is, therefore, destined to exercise a much greater influence than many of its critics might like to suppose.

2. In spite of the numerous criticisms which can and ought to be made against its basic philosophy and against some of its recommendations, the Report contains a wealth of solidly established information, and many excellent recommendations and ideas which can be put to good use by Catholic teachers, administrators, and leaders in our colleges and universities.

3. The Report, accordingly, is not to be neglected or ignored. It should be studied thoroughly and critically, but also constructively—and it should be examined firsthand.



# German Education and the Social Order

PIUS J. BARTH, O.F.M., Ph.D.

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## PART I<sup>1</sup>

EDUCATION stands in one of three relations to any social order. First, it may simply reflect the social order in which it operates; secondly, it might seek to change outward conditions by teaching a dynamic idealism; or, thirdly, it can seek objectively to arrive at certain definitive conclusions concerning society while leaving to other agencies such social action as is deemed both expedient and just.

The social order is here understood as a body of integrated social institutions such as the family, church, school, community, economy, and civil government, bound together by some predominant value system such as Christianity, national socialism, or atheistic communism. The primary face-to-face relationships are the end products of the large social institutions mentioned, any of which, taken singly, is greatly influenced by and influences the others. It is not an easy task to show the interplay between the pattern of German education and the social order, to evaluate present attempts to change that order and to suggest educational remedies for the ills of German society. Since, as the Germans tell us, *Die Geschichte einer Sache erklart die Sache*, we ought first to review briefly some of the historical relationships of German education to the social order.

During the past two hundred years education in Germany has reflected and been controlled by a nationalist social order.<sup>2</sup> The lay secular states which brought the church under its power toward the end of the eighteenth century saw also in the school a major instrument for beating down feudalism and establishing autocratic rule. "Salvation belongs to the Lord," said Frederick

<sup>1</sup>Part II of this important article will be published in the May issue of the REVIEW.

<sup>2</sup>For an extended proof of this statement the reader is referred to E. H. Reiser, *Nationalism and Education*, pp. 121-218. New York: The Macmillan Company, 1939.

William I; "everything else is mine." In fact, as early as 1716 under this monarch, the German state, aided by the poor vision of the pietistic movement, made inroads into the educational sphere even though more than seventy-five years elapsed before the state set up its own administrative machinery and declared that education is a function of secular government.

### TWO-CLASS EDUCATION

With the establishment of a department of education for Prussia the whole control of schools was centralized in one minister, Baron von Altenstein, who from 1817 to the time of his death in 1840 had direct control over universities as well as village schools. This control resulted in such efficiency that Frenchmen like M. Victor Cousin and Americans like Henry Barnard and Horace Mann borrowed heavily from German educational organization and transplanted into democratic soil institutions and ideas that originated and flourished in a nationalist and later totalitarian state. Because of this emphasis on efficiency, the German educational scene shifted to the training of a highly efficient ruling class and highly trained industrial technicians who had little in common with the masses of peasants and unskilled workers. This came out of an ideal and imperative imperialism which found its expression in Hegel, Fichte, and Kant, and which sought economic improvement in its race to secure colonies. Consequently, the school curriculum was controlled from Berlin to effect a two-class society, the ruling class of land-owners and industrialists and the loyal body of peasants and workers educated to thrift, honesty, and hard work. So complete became this two-track system of education under state control that even the teachers in the *Volkschule* had to be trained in normal schools because they were recruited from the lower classes and could not, except in some cases, be educated side by side with the upper classes in the *Gymnasium* and University.

### WEIMAR SCHOOL REFORMS

Until the days of the Weimar Republic, German education made no realistic attempt to articulate the education of the upper classes and the masses. True enough, a *Mittelschule* was organized around 1872, but in effect it was a more selective and

extended type of *Volkschule* for children between the ages of six and fifteen. Above the *Volkschule* and *Mittelschule* developed the greatest array of efficient trade and technical continuation schools that the world has ever seen. These were primarily for the masses, but since education was considered a function of government—and the government was Prussian—their operation was geared to the military purposes of a very nationalistic and totalitarian dictatorship. It is true that quite a number of very bright students, but yet a small percentage of the total, could make the transfer from the lower class *Volkschule* to the *Gymnasium* at age nine but they had to pass a special examination, dress better, and pay tuition along with the privileged class boys who had at age nine completed the special *Vorschule* preparatory to entering the *Gymnasium*, *Real-gymnasium* or *Ober-realschule*. Many a poor but ambitious family would pin its hopes on its brightest boy and save money from other projects to put him through the *Gymnasium*. From records consulted at the *Gymnasium* at Bamberg, for example, the writer found that the number of *Bauern-soehne* (sons of peasants) who attended the institution was considerable, but the actual percentage of attendance when considering the heavy surrounding peasant population would not in any wise justify the adjective "democratic" neither in the Jeffersonian nor Jacksonian sense of the term.

Article 146 of the Weimar Constitution called for an organically constituted system of education, a unitary educational ladder open at the top for those with ability and ambition, regardless of social and economic class. As a result the normal school was abolished because it encouraged social separateness, teachers were to be educated in the regular secondary schools and universities, and a *Grundschule* of four years' duration (ages six to ten) was made free and compulsory for all. The *Aufbau-schule*, which was an attempt to democratize education by articulating the schools of rural areas with secondary education, increased the number of people attending the *Gymnasium* even though these remained socially highly selective.

#### NAZI SOCIETY AND EDUCATION

Beginning with Hitler's Third Reich in 1933, the chief end of German schools was to socialize youth in terms of the Nazi ideology and thus emotionally attach them to the core of a totalitarian

social order based on a strange biology and a still stranger history of national superiority. Physical fitness and unquestioning loyalty to the new regime, centralisation of educational administration in the office of Dr. Rust, Prussian minister of education, were the trinity that wiped out every vestige of liberal democracy that the Weimar Constitution had tried to effect. *Kirsche*, *Kueche*, and *Kinder* for the women, military service for the men, and Hitler youth, *Landjahr*, and labor service for all youth changed the scale of attitudes, while the Nazi indoctrinated intellectual content of education for the future leaders was dispensed at the six-year Adolph Hitler schools and the National Political Education Institute. Blood (race supremacy) and soil (fatherland superiority) motivated the curriculum of the community schools (*Gemeinschaftsschulen*) with which the Nazi party tried to supplant the confessional schools. They were unsuccessful at least in this external re-organization, since at the outbreak of World War II there were still twice as many confessional as community schools. This shows the tenacity with which the German people will adhere to their institutions and may well be taken into consideration by the present education branch of the military government. Hitler tried to break the conservative influence of the home and church on education by force and emotional attachment to the secular state; he used hungry stomachs and unsophisticated minds, marvelous indoctrination and hero-worship, even increased mass education, physical and intellectual, but he could not break up the relation of home and church to school and state.

National socialism as the dominant ideology began in 1933 to integrate Germany's social institutions. What could not be done voluntarily was done by force. Such force was exercised particularly against the confessional schools in Catholic Bavaria in spite of the concordats which both the Bavarian state (1924) and the German Reich (1933) had concluded with the Vatican.\*

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\*Since our military government recognizes the validity of the four concordats drawn up between the Holy See and Bavaria (1924), Prussia (1929), Baden (1932) and the German Reich (1933) it might be well to consider some of the educational aspects of these bi-lateral public contracts between the Vatican and the state government. The people of Europe have always experienced great strength in these agreements and even Hitler was very much inclined to respect their force.

In the concordat between His Holiness, Pope Pius XI and the Bavarian State which was drawn up as of March 29, 1924, and ratified January



Many a Schulrat (school superintendent) was ordered to work on the principle that the child belonged first and foremost to the secular state.

24, 1925, the following agreements were reached relative to teachers, schools, and education.

1. The naming of professors and instructors to the theological faculties of the universities and the philosophical-theological schools and the appointment of teachers of religion in the higher institutions of learning is to be done by the state only after the state has ascertained that none of the candidates for these teaching positions has been disapproved by the diocesan bishop.
2. The instruction in theology at the universities and seminaries must be in accordance with the requirements of canon law for the education of priests and the professors of philosophy and history at the universities of Wuerzburg and Munich must not be disapproved by the church authorities.
3. Teachers, whether religious or secular, in the Catholic *Volkschulen*, *Mittelschulen*, and higher institutions are to be approved for the canonical mission by the diocesan bishop in as far as religious instruction is concerned but are in all areas of teaching to be of such background and character as will insure their proper understanding and conduct of these schools.
4. The erection of Catholic confessional schools is the right and obligation of each community where the parents or guardians have a sufficient number of children to warrant it.
5. Religious orders and congregations have the right to found and conduct private schools. The religious orders and congregations that conduct public state schools shall be permitted to continue and may in addition be given similar schools by the state government.

In the concordat drawn up between the Holy See and the German Reich in 1933 the following educational agreements are important.

1. Catholic priests or religious engaged in teaching must be German citizens and graduates of one of the higher institutions of learning in Germany or a pontifical institution in Rome.
2. Catholic confessional schools shall be maintained and new ones erected wherever the parents so desire and a sufficient number of children attend school. Only such teachers shall be appointed to Catholic confessional schools who are Catholics and who have the qualities necessary for the conduct of such schools.
3. The German Reich will continue to recognize the Catholic theological faculties at the state universities while allowing the church to erect and conduct its own philosophical and theological schools, provided that no state aid is requested in the latter event. The same provision exists for priest-seminaries and religious residence halls.
4. Catholic religious instruction in the *Volkschulen*, vocational schools, middle schools and higher schools is an ordinary subject of the curriculum and is to be imparted according to the tenets and with the approval of the church and by teachers who are approved by episcopal and secular authority.

(For the complete texts of these concordats the reader should consult: *Bayerisches Konkordat und Reichs-Konkordat*; Muenchen: Verlay: Katholische Kirche Bayerns, 1946.)



## EDUCATIONAL VIOLATIONS OF CONCORDATS

Not a few of the individual transgressions of the concordats in the field of education have been carefully documented and preserved for posterity by the new *Weihbischof* of Munich, Johann Neuhaeusler.\* Thus in 1936 in the city of Munich forty-four Catholic confessional schools were changed into community schools, while in the public *Volkschulen* of Bavaria 1,676 religious teachers were deprived of their positions. Many were expelled from their own private schools and kindergartens. The protest of the Bavarian bishops against these flagrant educational violations of both concordats was made jointly in a special *Hirtenbrief* (pastoral letter), but the priests were forbidden by the state political police to read the letter in their churches under penalty of imprisonment or fine. Some of the priests told this writer that they hid the letter in the tabernacle, or took it with them into the confessional Saturday afternoon, or buried it in some neighboring field, or gave it to a parishioner who delivered it to them as they went into the pulpit on that memorable Sunday morning, June 21, 1936. Thus Catholic education in Bavaria resisted the attempt of the totalitarian secular state to bring it in line with the theory and practices of national socialism.

## SCHOOLS RESIST HITLER'S SOCIAL ORDER

If during the two hundred years preceding Hitler German education allowed itself to be molded by a nationalist social order, one cannot say that all parts of Germany allowed the schools to reflect completely the secular totalitarian viewpoint of national socialism. There was much resistance in both the Evangelical and Catholic confessional schools, not so much to nationalism as to secular totalitarianism which refused to recognize the place of the parent and the church in the child's education. Even if teachers joined the Nazi party and paid token allegiance, one can gather much evidence that many of them did not teach the full Hitler Gospel. The fact that the military government has found both among clergy and laity many teachers who did not need to be denazified is proof enough that the schools under

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\* Johann Neuhaeusler, *Kreuz und Hakenkreuz; Der Kampf des Nationalsozialismus gegen die Katholische Kirche und der Kirchliche Widerstand*. Muenchen: Katholische Kirche Bayerns, 1946, pp. 87-121.

Hitler were not totally subservient and subversive. Much German education resisted Hitler's social order openly and by passive non-approval which demanded courage in the face of physical force and concentration camp.

#### INSTRUMENTS OF SOCIAL POLICY

But what of the present relation of education to the social order under the armies of occupation? One generalization that applies to both the eastern and western zones can certainly be made. The school is being used as an instrument of social policy to change the Nazi social order into either a totalitarian democracy or a liberal democracy.<sup>8</sup> The Russians want the former and seek to remove church influence from the schools; they sovietize the children and foster hatred against the western liberal democracies.<sup>9</sup> An iron curtain of interpretation of the word "democratic" has been drawn down that page of the Potsdam agreement which reads:

German education shall be so controlled as completely to eliminate nazi and militaristic doctrines and to make possible the successful development of democratic ideas.

#### UNITED STATES EDUCATIONAL PLANNING

The educational policy of Trizonia in changing the Nazi social order can perhaps be broken down into the following general principles of the United States military government.<sup>1</sup> There shall be:

- (a) Equal educational opportunity for all.
- (b) Free tuition and textbooks.
- (c) Compulsory full-time education between the ages of six and fifteen and part-time education between the ages of fifteen and eighteen.
- (d) One-track comprehensive education for all; more co-education or coordinated classes.
- (e) Emphasis on civic responsibility and education for democracy.
- (f) Promotion of international good will.

<sup>1</sup> L. Thomas Hopkins, "Democracy in Germany, If . . ." *Teachers College Record*, October, 1947.

<sup>8</sup> *School Life*, XXX (February, 1948).

<sup>9</sup> Lawrence W. Prakken, "American Educational Policy in Germany," *The Education Digest*, XIII, 2 (October, 1947).

- (g) Professional and vocational guidance for all.
- (h) Health education for all.
- (i) Teacher education on a university level.
- (j) Safeguards for inter-denominational and denominational schools.
- (k) Democratic administration of schools sensitive to the people's wishes.
- (l) Kindergartens and consolidation of ungraded schools.

#### BRITISH AND FRENCH POLICY

Interzonal cooperation for the re-building of the school system in the sense of Christian and western culture was agreed upon at Bad Godesberg by the four school superintendents of the British zone at their meeting July 23-25, 1946, at which time they agreed to accept the formulary of objectives outlined previously by the ministers of culture, religion and instruction for Bavaria, Baden, Wuertemberg, and Gross Hessen, to wit:

The school has the obligation, within the framework of democracy and in the sense of the fundamental propositions of freedom, justice and the dignity of man, to educate the students to a love of people and fatherland and to a reverence for all peoples and races. The school should give the students the foundation for the evolution of his native powers and abilities to enable him to take part in cultured life and to prepare him for his place in vocational life.\*

This preamble was also tacitly agreed upon by the school authorities for the French zone, though we can hardly expect that the authorities in the Russian zone of occupation would subscribe to the thoroughgoing emphasis on religious western culture.

#### IS EDUCATIONAL UNITY POSSIBLE?

In Austria and in Germany there has been a demand for unity in education just as insistent as unity in politics, economics, postal service, railroads and currency. But realism must control the present, and, if social institutions are divided in most spheres, certainly the spirit of the school will be different in various sections of Germany and Austria. For a time it seemed

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\* Fritz Deutsmann, "Die Paedagogischen Gegenwartsaufgaben in Deutschland und die Schwierigkeiten Ihrer Loesung," *Internationale Zeitschrift Fuer Erziehungswissenschaft*, Viertes Jahrgang, Erstes Heft, 1947-1948, Seiten, 70-77. Salzburg: Otto Mueller Verlag.

that the western allied military government supported "the left wing demand for the 'Einheitsschule,' or single type of educational opportunity for all" that had been set up in the Russian zone.<sup>9</sup> But the increasing tension between the east and the west during the past year has also pervaded educational planning.<sup>10</sup> The idea of the "Einheitsschule" led the British to emphasize the *Hauptschule* or senior school (for children between the ages of ten and fourteen who had completed the first four years in the *Volksschule*). This meant more democracy in education, since those children who were unable to attend the formal select secondary schools for pupils between the ages of ten and eighteen now had a chance for some advanced education.

#### CHARGE AND COUNTERCHARGE

There have been numerous objections to the educational aims and methods of the occupying government personnel; these range from demands for unity to long defenses of the use of corporal punishment in German schools. After analyzing many of these complaints and speaking to many representative men in the education branch of the military governments of America and Britain as well as high German school authorities, this writer is convinced that both groups are just about 50 per cent wrong. This is particularly true in the realm of parental rights to confessional schools and in the field of current social studies to promote better human relations.

Cardinal Michael Faulhaber,<sup>11</sup> Archbishop of Munich and Freising, in a recent letter to Bishop Aloysius Muench, Apostolic Visitor to Germany and liaison consultant to American authorities in Germany, speaking in the name of the Bavarian bishops, admitted the need for school reform in the American zone but contended:

- (a) The need for such reform cannot be achieved through mere structural, external changes but must come through an interior moral and religious re-education of the rising generation.

<sup>9</sup> Allied Commission for Austria, British Element, Education Division, *Education in Austria, Confidential Report on the Situation up to June, 1947*. Schoenbrunn Palace, Vienna, June 30, 1947 (mimeographed), p. 17.

<sup>10</sup> *School Life*, XXX (February, 1948).

<sup>11</sup> National Catholic Welfare Conference Radio and Wire report as printed in *The Register* (National Edition), Denver, Colorado, Feb. 8, 1948, p. 2.



- (b) The cooperation of parents, state and church is required.
- (c) Parental rights in education must receive not only theoretical but practical recognition.

For the most part German Catholic educational opinion contends that many of the educational directives of the American Military Government have no relation to the aim of re-educating German youth to prevent the rise of a new danger to world peace. Such provisions that deal with the status of kindergartens, free tuition and books for all children, teacher training, the six-year common school and more co-education are considered by many German Leaders as a direct interference with internal German affairs and constitute a violation of the natural law which says that no occupying power can impose an educational system upon a country. Even if these educational reforms are forcibly effected in the name of democracy, a severe body blow would thereby be dealt to German faith in liberal democracy; such action is expected only in the eastern zone of totalitarian democracy. The Bavarian bishops are willing to reform education, to provide equal educational opportunity to all the children, but will safeguard the rights of parents and of private schools in accordance with the terms of the existing state concordat between Bavaria and the Holy See.

The recent broadside directed at the resurgence of nationalism in the present program of German re-education by Hechinger<sup>12</sup> is justified only if we Americans believe that education is a friendly thing that cannot be imposed by military power. To improve human relations among students, teachers, and German education officials we must first improve the human relations between the education branch of the military government and the German people. This writer thoroughly agrees with Hechinger that the personal bond between teacher and pupil should be strengthened by more democratic methods of teaching, that free discussion should be permitted, and that old-fashioned authoritarianism should depart from the German classroom. But we should not be guilty of the "old-fashioned authoritarian manner" in its eradication.

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<sup>12</sup> Fred M. Hechinger, *Military Government Journal*, as reported in *Chicago Daily News*, Feb. 11, 1948.

## Social Awakening of the Scientist

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THE post-war world finds itself confronted with the usual problems which constitute the aftermath of any violent conflict between nations. Hunger and disease, political and economic unrest, and disputes concerning peace treaties cast a dismal gloom over the possibility of any real world peace. These obstacles to peace have followed World War II as they have followed every previous war. Although these difficulties in themselves are very serious, they are overshadowed by the more overwhelming and challenging question of what to do about control of the atomic bomb.

Since the United States led the world in the technological development of the atomic bomb, it was quite natural for our country to assume leadership in formulating atomic control policies. To understand what these policies are and why they have been adopted, one must become familiar with the emergence of a new and powerful segment of American public opinion, namely, the scientists.

In the years preceding the second global conflict the scientist was content to cloister himself within the walls of his laboratory and was not concerned with national and international affairs. He looked upon politics, economics, and foreign relations as human subjects which produced endless wrangling, and so complex that no definite answers could be provided for the numerous controversies in these fields. His intellectual activities involved the study of physical subjects as found in nature, which gave rise to questions which could be answered with a high degree of certainty by experiment or mathematical calculation; and thus he kept aloof from non-scientific discussions.

The scientist believed that his contribution to society was the technical knowledge which he uncovered. He would work in quiet solitude for years toward a successful completion of some research project, say the synthesis of a new chemical compound, and his reward was the satisfaction that he had added some-

thing to the sum-total of scientific knowledge. Then he would publish the results of his work in a scientific journal, and there his interest ended. He would allow the industrial chemist and the doctor to use his compound as they saw fit, without any word of advice or thought of financial compensation on his part. He was satisfied to retire to his laboratory to attack some new research problem and to let the rest of the world go by.

But times have changed. The scientists are no longer retiring individuals. On the contrary, they have become one of the favorite topics in the public press. Their names, pictures, and opinions on military and political questions have been paraded before us almost without diminution since Hiroshima. Whereas ten years ago Einstein was the only scientist with whom the average citizen was familiar, today even the casual newspaper reader can name half a dozen.

Why does the spotlight of public interest shine so brightly on the scientist? The explanation is to be found in a wartime change in the scientist himself. His former hermit-like mode of life led the public to regard him as a queer fellow, and for years he and his laboratory had been the subject of endless jokes and comic cartoons. However, in performing military research, particularly in the vast atomic bomb project, the scientist had to leave his own laboratory. He had to go to new surroundings and to cooperate with persons of various other occupations, such as industrialists, production managers, representatives of government, and the military. As a result of this contact the other people learned that the scientist was not such an odd person after all. Of course, he had his little peculiarities, but they were not serious. Certainly they did not prevent him from completing his tasks. He was not a dreamer with his mind in the clouds all day. He was easy to engage in conversation, anxious to explain his work (within censorship limits), ready to laugh and joke, willing to risk his life with dangerous experiments, and in general was as human as the next fellow. Respect for the scientist as a man developed rapidly, and growth of this feeling gave him confidence in his everyday relationships with others.

More important than this, however, was the final success of the atomic bomb project. The effect of this triumph on the scientist himself can be realized only if it is understood that the whole project was a gamble, with success possible, but not

guaranteed. The scientist himself had requested that this risk be assumed and he had taken the responsibility of spending two billion dollars, using tons of scarce material, and employing thousands of men and women in the attempt. In a few short years his scientific predictions were verified and the trust which his government had placed in him was justified. He had produced a super-weapon whose power for destruction was demonstrated on the cities of Hiroshima and Nagasaki. A short time thereafter Japan capitulated. Fabulous praise was heaped upon the scientist. Some people credited him with winning the war; others said at least he saved thousands of American casualties which would have been incurred in an invasion of Japan. Nobody doubted that the scientist had contributed greatly to victory. Who is there to deny that the scientist had reason to feel proud of his own prestige and importance for the services he had rendered?

Of still greater significance in its effect on the scientist himself was the fact that he had changed the course of history by ushering into existence a new era, the age of atomic energy. But this reflection did not make him happy. It took little imagination to visualize that a third world war using atomic weapons might multiply the destruction and misery of Hiroshima to such an extent that the very existence of civilization would be threatened. This realization awakened him to his social and moral responsibilities towards his fellow man. He decided that he would do everything possible, both on the national and international level, to convince men and nations to use atomic energy for peaceful purposes. He dedicated himself to the task of preventing future use of atomic bombs by eliminating war altogether. These resolutions on the part of the scientist were just as revolutionary in the field of human affairs as was the atomic bomb in the field of science.

To implement such resolutions scientists have organized for political purposes to obtain the type of domestic legislation and foreign policy suitable for these purposes. They have established the Federation of American Scientists on a national scale with headquarters in Washington, D. C., and local chapters throughout the country. This national organization and associated groups such as the National Committee on Atomic Information



and the Emergency Committee of Atomic Scientists constitute a new unified force on the American political scene.<sup>1</sup>

The scientists have adopted the usual political weapons. They are making their views known to Congress by letters, telegrams, and personal appearances before congressional committees. They are appearing on the radio and are writing in many magazines which shape public opinion on political subjects. They are publishing a monthly Bulletin of the Atomic Scientists, whose main purpose is to keep the scientists abreast of national and international developments affecting their aims. They are appealing to public opinion by holding conferences with various non-scientific groups, such as business organizations, labor unions, religious leaders, veteran, student, and women's groups, and representatives of the Federal government and newspapers. These meetings are educational in scope usually stressing such points as the horrors of atomic warfare, the fact that there are no atomic secrets, that other countries soon will be able to manufacture atomic bombs, and the lack of any defense against the bomb. Through such conferences the scientists hope to gain the confidence and support of the public.

The eminent success of the scientists in the field of political activity is proven by the fact that the control of atomic energy in the United States is in the hands of a civilian commission. Even before President Truman urged the establishment of a federal atomic energy commission, scientists had made up their minds that the future management of the atomic energy program would have to be taken from the Army and entrusted to a civilian administration. They opposed military control because they believed that this would have an adverse effect on the establishment of world peace, and that the Army simply was not a capable agency for developing peaceful industrial and medical uses of atomic energy. When the verbal war of civilian versus military control began in Congress the scientists were ready with their political weapons. So great was the avalanche of letters and telegrams to Capitol Hill, so convincing were their contents, and so forceful were the appearances of scientists before Congressional committees, that the McMahon civilian control bill was enacted and signed by the President, thus giving the

<sup>1</sup> "Political Activity of Scientists and Implications for Educators," Brother Leo, F.S.C., *Catholic Educational Review*, XLV, 5 (1947).

nation the Civilian Atomic Energy Commission. The ability of the scientists to emerge from their ivory towers and gain such a victory over experienced and powerful political opposition was truly astounding.

Of course the most urgent task before mankind today is the establishment of a permanent peace. Scientists have done everything possible on an international scale to secure adoption of a world plan to guarantee only peaceful uses of atomic energy. Although a complete treatment of the role of scientists as peace makers would require lengthy discussion, some of their underlying philosophy can be stated rather concisely. They believe that if governments would devote their efforts to securing the maximum benefits of scientific technology, with free interchange of science between nations, the standard of world living would be so high that the necessity for war would disappear. Furthermore, if peoples and governments would reflect on the horror and catastrophe which would accompany an atomic conflict, they would see that war simply would not be worth the effort. In a word, scientists are advocating that the facts of intelligently applied science can provide a motive for man's moral behavior concerning the decision as to whether or not he will wage war.

As a concluding comment, one must remark that the means proposed by scientists to win a permanent peace are not sufficient. The lessons of history reveal that the mind and will of man never have been satisfied with mere material wealth and security. The lust for power and the desire to impose ideologies, so violently displayed in our last two world wars, have not been suppressed, either by fear of the atomic bomb or by the promise of a rosy economy based on the application of science. Instead of international atomic control, the world needs the application of the principles of international morality and the brotherhood of man, and then we will have real peace. As Monsignor Sheen warned on the Catholic Hour last March, "No economic, social, or military plan can stop the cosmic catastrophe" of another war. He went on to say, "The world's only hope is a miracle. Only God can stop it, and He will through our Blessed Mother." In spite of the hopes of scientists, all must realize that peace on earth will come, not when there is more science, but when there are more men of good will.

# Educational Theories and Principles of Cardinal Jacopo Sadoletto, Part IV

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## FURTHER EDUCATIONAL THEORIES AND PRINCIPLES

THE principal educational tenets of Sadoletto have been conveniently discussed under the three-fold aspects of the educative problem: physical, moral, and intellectual. It now remains to treat of certain educational opinions expressed by him in the *De liberis recte instituendis liber* which relate to basic pedagogical practices, the place of the state in education, the influence of womenkind in the educational process, and the supreme importance of philosophy in liberal training.

### BASIC PEDAGOGICAL IDEAS

The *De liberis recte instituendis liber* is not a treatise on methods. It was not intended as a manual of pedagogy. It treats of the methods of instruction only in so far as they are basic to the principles which are laid down for the parent and teacher to follow in the formation of the Christian character of the boy.

Sadoletto writes as one expressing the ideas and methods then accepted by the best educators—an implicit tribute to the pedagogical thought of the time. He assumes the importance of sense training in the business of teaching calling attention to the power of observation on the part of the child. The child keenly observes what is said and done and learns by sight earlier than by hearing. Hearing is the proper vehicle of instruction. It is for this reason that Socrates is said to have exclaimed after watching a youth who was standing by in silence, "Now say something, my young friend, that I may see you." The ability to express oneself soundly and well is a primary aim of liberal training. It is through the mutual exchange of intelligent ideas that we engage in the "noble commerce of human intercourse."<sup>1</sup>

<sup>1</sup> Campagnac and Forbes, *Sadoletto on Education* (Oxford: The University Press, 1916), p. 46.

... cum tota humanorum animorum nobilissima . . . gente communicentur. Cf. *De liberis*, p. 86.

The vernacular is the ordinary means of conversation in daily life, but since obviously our reading and conversation must not be confined to our own language if we wish to be liberally educated, the importance of Latin and Greek is stressed. Sadoletto did not regard Latin as a living language and felt that the goal in teaching this subject was therefore classical purity. Consequently he advocated reading Cicero as a model of composition and expression in Latin. Other authors, however, both Greek and Latin, were also to be studied, because if we labor to develop sound judgment in the pupil, this will be achieved through wide and varied reading—not only of the orators, but of the poets and historians as well. It is through the literature of the language and not by means of formal grammar that the student will become proficient in proper idiom, increase his vocabulary, and develop an appropriate style. The method is inductive.<sup>2</sup>

Sadoletto urges that learning be made pleasant. The first reading lessons and the materials used in teaching the beginning pupil should be interesting in themselves and attractive to the child. An appetite for learning is essential for good results and this can be developed if instruction is made interesting to the pupil. In his efforts to allure the boy to study the teacher should use patience, encouragement, emulation, and rewards.<sup>3</sup>

Emulation is encouraged on the ground that the child will strive to imitate his fellow-pupils more readily than his teacher. It inspires him with a noble desire to equal or excel those who do best. It is an important incentive to effort and has been commonly used by the Jesuits as a spur to develop interest in the ordinary work of the classroom. Some modern educators have condemned the practice of emulation on the grounds that it has a demoralizing effect leading to envy and malice while others are convinced that if kept within bounds it is very salutary and stimulates the student to greater intellectual activity.<sup>4</sup> In connection with emulation Sadoletto stressed the principle of imita-

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<sup>2</sup> *De liberis*, pp. 118 f.

<sup>3</sup> *Ibid.*, pp. 103 ff.

<sup>4</sup> R. Schwickherath in *Jesuit Education* defends the use of emulation by Jesuit teachers. Horace Mann in *Lectures on Education* and Francis W. Parker in *Talks on Pedagogics* have condemned the practice of emulation. James Welton in *The Psychology of Education* and Michael Demiashevich in *An Introduction to the Philosophy of Education* have approved competition in school work.



tion and the power to imitate the good deeds of others he esteemed as a most desirable trait in a pupil.

Sadoletto realized that education is a process of development. Although the term self-activity or self-expression is not found in his treatise it is inferred particularly in his treatment of moral training. He realized that instruction has for its purpose to fit pupils for personal responsibilities. In the learning process much of the inherited knowledge of the past is transmitted to them but it must be done with a view to training them to stand on their own feet.

... not content with following the footsteps of others, they will learn to look, as if from a watch-tower, with their own eyes, choosing their goal and electing the path towards it under the command of their own judgment and will.<sup>5</sup>

There are faint glimmerings of object teaching seen in Sadoletto's method of teaching religion. The mother is requested to lead the child by the hand to religious services so that he may learn to love and reverence God by actually seeing acts of worship performed in His honor. When he observes his parents worshipping God, offering Him prayerful thanks, and with look and gesture invoking His help, the child begins to understand what is meant by the nature and power of God. He comprehends why God is said to be the source of all the gifts of life, if when he receives toys or clothing that he prizes highly, he is reminded that these beautiful gifts have come from the goodness and grace of God. The infinite majesty of God and His presence everywhere cannot be impressed upon the mind of the child by argument because of his tender age but they may be illustrated for him by examples and by accounts of the wonderful things which God has done. The mind of the child is best molded to piety and religion by the father, if he applies in deeds and not words alone whatever religious instruction he has given to his son.<sup>6</sup>

#### EDUCATION AND THE STATE

Sadoletto regards the education of children as essential to the welfare of the state. He points out that laws are enacted for

<sup>5</sup> Campagnac and Forbes, *op. cit.*, p. 86.

... unde non alienos imitari gressus, sed ipsamet cernere quo et qua vadendum sibi sit, tamquam e specula poterit, suique erit consilii domina et voluntatis. Cf. *De liberis*, p. 103.

<sup>6</sup> *De liberis*, p. 76.

guiding citizens in the actions and disputes among themselves but there are no laws dealing with the rearing of children, parental responsibilities, the choice of a profession, and goodness and manners. In this respect the Greeks labored to preserve the ancient codes of Draco, Solon, and Lycurgus. Solon had regulated educational matters concerning the qualifications of a tutor, the selection of schools, the hours of study, physical exercise, school companions, and the very clothing of a boy, even down to such a detail as the keeping of his hands within the folds of his cloak in public. The father who repudiated the obligation of educating and training his children lost claim to filial respect and to support in time of want and weakness. The only exception made was that he was entitled to decent burial by his son.<sup>1</sup>

Likewise the Roman forefathers were most solicitous about the training of youth as is gleaned from the chronicles and records of ancient events. The Roman boy was required to learn by heart the Laws of the Twelve Tables which are the basis of the magnificent code later given by Rome to the world. He was also required to assume the toga virilis at the age of sixteen, take daily exercise in the field of Mars, and prepare for military service. Sadoletto commends highly ancient Roman education which yielded a "harvest of high character and conduct which so richly blessed the days of old."<sup>2</sup> This statement is only partially true. The Roman ideal in education during the first four hundred years of the Republic emphasized character, devotion to the state, and was primarily a concern of the family. After the Roman conquests in Africa and in the East, Greek culture was gradually introduced which brought about a great change in the Roman people and in their education. Eventually, the chief means of education, the family life, was weakened and in great measure destroyed. Cicero, who was born 106 B.C., tells us that the old education had been overthrown before his time.

The educational treatise of Sadoletto is of special note for its advocacy of compulsory education by the state. In evaluating this point of view it must be borne in mind that Sadoletto was writing as a Catholic in a Catholic state, and that very probably

<sup>1</sup> *Ibid.*, pp. 69 f.

<sup>2</sup> Campagnac and Forbes, *op. cit.*, p. 10.

... eas virtutum et morum optimorum fruges fuisse effusas, quibus prisca aetas redundavit. Cf. *De liberis*, p. 69.

he had in mind a totally Catholic state when favoring compulsory education, although Protestantism at the time was making headway in the countries north of Italy and France. It is difficult to judge how much power Sadoletto would accord to the state in matters of education in relation to the rights of the Church and the parents in the education of children. Many states as they are constituted today and the materialistic philosophy of many modern educators are a threat to individual and Church rights. Correctly understood state compulsory education is quite satisfactory to the Catholic viewpoint and is very desirable. Pope Pius XI in his encyclical *Christian Education of Youth* declares that the state has very definite educational rights and duties even though the natural rights of the child and the supernatural right of the Church are first. He writes:

In the first place it pertains to the State, in view of the common good, to promote in various ways the education and instruction of youth. It should begin by encouraging and assisting, of its own accord, the initiative and activity of the Church and the family, whose successes in this field have been clearly demonstrated by history and experience. It should moreover supplement their work whenever this falls short of what is necessary, even by means of its own schools and institutions. For the State more than any other society is provided with the means put at its disposal for the needs of all, and it is only right that it use these means to the advantage of those who have contributed them.\*

#### EDUCATION AND WOMEN

There is nothing in the educational treatise of Sadoletto to indicate what his views were concerning the education of women. The treatise deals with the education of boys only. His two contemporaries Erasmus<sup>10</sup> and Vives<sup>11</sup> included the training of girls in their plan of education, the former not as elaborately nor as systematically as the latter. In the same century Cardinal Silvio Antoniano in his *Dell' educatione cristiana dei figliuoli* recommended that the education of girls be the same as that of

\* *Christian Education of Youth, Four Great Encyclicals* (New York: The Paulist Press, n.d.), p. 50.

<sup>10</sup> Cf. W. H. Woodward, *Desiderius Erasmus concerning the Aim and Method of Education* (Cambridge: The University Press, 1904), pp. 148-53.

<sup>11</sup> Cf. Juan L. Vives, *De institutione feminae Christianae*.

boys except that they should be given less instruction in rhetoric and their training should fit them for their place in the home. In the previous century the excellent treatise *De studiis et litteris* of Leonardo Bruni addressed to Baptista Malatesta, one of the earliest of the learned women of the Renaissance, advocated that women read in particular the classical poets with whom the Fathers of the Church reveal a scholarly acquaintance. About the same time the treatises of Alberti<sup>12</sup> and Palmieri<sup>13</sup> are illuminating for the light they throw on the attributes that were looked for in the Florentine woman. Though it was expected that the women of Florence cultivate culture and learning, they were to possess at the same time the homelier virtues of the good housewife, skilled in the domestic arts of dairying, spinning, weaving, and needlework.

Sadoletto has expressed definite views concerning women as teachers. He disapproves of them because they are apt to be too indulgent toward children. In support of this opinion he recalls the history of certain Persian kings, some of whom were admirable rulers because they were educated by men, while others brought dishonor to the Persian kingdom because they had been trained by women. Cyrus was brought up according to the hardening process; and he proved himself a great administrator, beloved by his foes as well as his fellow countrymen. Preoccupied with the affairs of state he handed over his son Cambyses to the direction and care of women. Accustomed from childhood to get his own way Cambyses proved to be a despotic king whose misrule lasted for eight years ending in death by his own hand. Darius who succeeded him was a noble ruler because he had been reared in a practical and sensible tradition. He, however, entrusted to women the training of his son Xerxes who like Cambyses brought upon his people disgrace and countless disasters.<sup>14</sup>

According to Sadoletto the age at which the boy should be relieved of his mother's control is about the fifth year. His training and education from then on is the responsibility of his father and a tutor. This position which Sadoletto holds reflects the old Roman ideal in education which emphasized character which was regarded as being made up of good habits. The father en-

<sup>12</sup> *Libro della famiglia* (A Book on the Family).

<sup>13</sup> *Della vita civili* (On Civil Life).

<sup>14</sup> *De liberis*, pp. 83 f.



joyed supreme authority in the family and was charged with the responsibility of preparing his son for citizenship. Sadoletto's argument against the unsalutary influence of mothers and women generally is exaggerated and must be discredited by modern experience in view of the noble contributions made by religious and lay women to the cause of Christian education of youth. In addition to them there is a long line of perfect mothers who have guided the inner life of the family directing the care of their children and the affairs of the household. It is true that some educators today favor men teachers for boys particularly during the adolescent period. Within recent times young men have enrolled in girls' colleges in this country where they pursue a higher education under the administration and direction of women.

#### EDUCATION AND PHILOSOPHY

The curriculum outlined by Sadoletto for the liberal education of the boy is the seven liberal arts and philosophy. Philosophy is the final object and goal of the student. The seven liberal arts are preparatory studies to the all-important study of philosophy. Latin and Greek are emphasized as necessary languages in the plan of liberal training because it is the Latin, and particularly the Greek authors who are the best authorities in the field of the liberal arts and in philosophy.

Strangely enough, with all the importance that Sadoletto attaches to the study of philosophy there is no place in his treatise in which he gives a precise definition of it. Towards the end of the work he refers to it as the "queen of all the sciences." Otherwise he assumes that the reader understands it to be the complex of all liberal arts. Since a well-educated man must be a man of good character philosophy is not merely the art of wisdom, it is the art of life.

The supreme ornament of life is consistent moderation which is the gift of philosophy. Philosophy teaches man what is fit in every circumstance, on every occasion, and under every condition. It may be aided by experience of the world—for in the case of a naturally intelligent man even without philosophy experience may give him the appearance of a wise man—but it takes philosophy to produce complete and perfect wisdom.<sup>15</sup> Cyrus was

<sup>15</sup> *Ibid.*, pp. 70 f.

illustrious among the Persians but he owed his strength of character or plan of life to nature, not to philosophy which is the only guarantee of consistency and coherence.<sup>16</sup> It is fitting that a youth by domestic training be habituated to all that is correct and seemly in behavior, but ultimately he must be guided not so much by habits as by a fixed principle of truth. It is philosophy that labors to discover truth by the light of reason kindled by the most trustworthy forms of knowledge and learning. In this way the boy passes from the stage of early training where he is accustomed to the image of truth to a mature stage where he appreciates truth itself.<sup>17</sup>

Sadoletto makes clear the conception of philosophy as the complex of all liberal arts by three examples. The first illustration is taken from the athletic field. The youth is led from the starting-point of grammar into the course of the arts, so as to put him at the point where the prize of the race is set up, namely, philosophy.<sup>18</sup> The author continues to explain this same point of view by comparing the liberal arts to a river which is borne towards the sea of philosophy and "at last becomes merged and identified with the element into which it passes."<sup>19</sup> Rhetoric flows onward in the river enriched by the other arts as tributaries. Each liberal art must be pursued far enough for our main purpose which is the study of philosophy. The author illustrates how much knowledge of each art the student must have by taking the example of a sea voyage. In a sea voyage there is an ultimate destination which in this case is philosophy. Certain ports of call are visited which are the seven liberal arts. The stay at each port is long enough to know it. Just as the character and manners of the people in each port are examined, not as a native or resident would, but as an interested traveller with a view to becoming familiar with it should it have to be revisited, so each of the liberal arts is studied not as a specialist would, but as an interested student of liberal culture should for the mastery of fundamental elements and principles.<sup>20</sup> Sadoletto is convinced that if an educated man after a satisfactory course in the liberal

<sup>16</sup> *Ibid.*, p. 84.

<sup>17</sup> *Ibid.*, pp. 96 f.

<sup>18</sup> *Ibid.*, p. 112.

<sup>19</sup> "...coalescat cum illa in unum quasi corpus et confluat. Cf. *loc. cit.*

<sup>20</sup> *Ibid.*, p. 123.

arts "give himself up to this queen of all the sciences"<sup>21</sup> he will, as needs arise, in returning to a special art either to master it or apply any part of it, do it with greater ease and success than if he had neglected philosophy, and spent all his time in the study of that one particular discipline.<sup>22</sup>

The question naturally arises as to just what Sadoletto means by philosophy in his treatise. Is it ethics merely, or something more than ethics yet not the metaphysics of scholasticism? Woodward is of the opinion that it is more than ethics but does not include the metaphysics of the scholastics. This conclusion is not warranted in the text. The author does not limit the field of philosophy. In fact, the very opposite is true. When Paullus tells him that he longs for the study of philosophy he encourages him by saying:

You have but a little of the way yet to travel and to a spirit such as yours all that is to come will be very easy. You have, indeed, already reached the beginnings of moral philosophy, and the path leads to the loftiest heights and ranges of philosophy.<sup>23</sup>

It is certain that Sadoletto disapproved of unsatisfactory Latin versions and commentaries of the original treatises of Plato and Aristotle but he in no way excludes or discredits the medieval system of philosophy.

This opinion is even the more justified in view of the defense made by Sadoletto in his letter to Cardinal Pole who had read the treatise and had written the author a review of it in which he criticised Sadoletto for not having included theology in his scheme of studies. Sadoletto replied that theology is contained in philosophy and is its perfection.<sup>24</sup> Theology was a study for the mature mind, and all that was necessary for the young man to know about his religion could be found in philosophy. This was a rather weak defense against the criticism of Pole, yet it does

<sup>21</sup> "... huic omnium scientiarum dominae totum sese dedit, . . . Cf. *loc. cit.*

<sup>22</sup> *Loc. cit.*

<sup>23</sup> Campagnac and Forbes, *op. cit.*, p. 136. Italics not in the original. Et breve est quod tibi viae etiam nunc restat, et omnia futura sunt tuo isti animo facillima: ac moralis quidem philosophiae initia jam attigisti, ad summas autem et altissimas philosophiae partes ac rationes certa semita est, . . . Cf. *De liberis*, p. 124.

<sup>24</sup> Letter of Sadoletto to Pole cited in P. Charpenne, *Traite d'education du Cardinal Sadolet*, p. 324.

solve the question at issue as to what Sadoletto means by philosophy in his treatise.

The author further contended that he was justified in using the term philosophy in the wide sense of embracing theology because he had precedent for it in the writings of the Fathers of the Church. He cites the examples of Chrysostom, Basil, and others in this regard in support of his position.<sup>25</sup> Surely we do not dispute with him that this is so. It is also true that during the early Middle Ages philosophy had been considered the universal science compacted, as it were, within the liberal arts. But in the later Middle Ages philosophy was definitely differentiated from theology. In the twelfth century Hugh of St. Victor <sup>26</sup> made the distinction just as clearly as St. Thomas <sup>27</sup> was to do a century later. It must have been the usual practice for humanist scholars who were the heirs of the medieval tradition to have regarded theology as a science quite apart from that of philosophy and superior to it. In view of the medieval development of philosophy and its relation to theology it was hardly reasonable for Sadoletto to draft a scheme of studies for the education of Christian youth without mentioning theology, and leave him with the impression that he should place all his hopes in philosophy.

This conclusion is the more evident when the treatise of Sadoletto is viewed as a whole. It has much of the medieval tradition of learning within its pages. The whole conception of the seven liberal arts and their relation to philosophy is decidedly medieval. The author is a humanist at heart but he is convinced that for a liberal education the student must have a training in the disciplines of the Middle Ages as well as in the classical literature of antiquity. Granting that the idea of the seven liberal arts curriculum was not original with the medieval educator but borrowed from his predecessors, it still remains that the purpose of all liberal arts in the scholastic system of education was quite different from that in pagan studies. Consequently, Sadoletto is a witness in support of a current interpretation of Italian humanism which discredits the generally accepted opinion among historians that humanism was the new philosophy of the

<sup>25</sup> *Ibid.*, pp. 324 f.

<sup>26</sup> Cf. Hugh of St. Victor, *Didascalion de studio legendi*.

<sup>27</sup> Cf. St. Thomas Aquinas, *Commentarius de Trinitate*.



Renaissance, which arose in opposition to scholasticism, the old philosophy of the Middle Ages. It is a grave mistake to give to the humanists a fictitious value in the history of philosophy because some of them were severe critics of medieval learning and wished to replace it by classical learning. The fact of the matter is, as Kristeller points out, the Italian humanists on the whole were neither good nor bad philosophers, but no philosophers at all. Humanism and scholasticism coexisted and developed side by side all the way through and beyond the Renaissance period as different branches of learning. There is an unbroken tradition of Italian Aristotelianism which continued through the fifteenth and sixteenth century and far into the seventeenth century. All kinds of adjustments between humanism and scholasticism were satisfactorily accomplished. True there was controversy between the two, but it was merely a phase in the battle of arts, and not a struggle for existence."<sup>22</sup>

#### SUMMARY AND CONCLUSION

The *De liberis recte instituendis liber* gives a beautiful exposition of a Christian humanistic education. In the organization and development of its contents the author is more original than his Renaissance predecessors who wrote similar treatises, but in the choice of subject matter he has made extensive use of the writings of Plato and Quintilian. The treatise also reveals that he was very probably familiar with Aeneas Sylvius' *De liberorum educatione*, and that Aristotle and Cicero were notable sources of inspiration. This indebtedness to ancient worthies is readily explained by the marked influence of these writers on the educational thought of the period in which Sadoletto lived. His devotion particularly to the leading Greek philosophers led him to adopt a favorable attitude toward state control of education, so much so that he is the first Christian writer to advocate compulsory education by the state. Because of his dissatisfaction with organized schools of the times he advises that the education of boys be conducted at home where a small group may be gathered from neighboring houses under the direction of a tutor.

The treatise deals with the education of the whole man, and includes physical, moral, and intellectual development. The im-

<sup>22</sup> Paul O. Kristeller, "Humanism and Scholasticism in the Italian Renaissance," *Byzantion*, 17:346-74, 1944-45.

portance of the preschool years of the child, a sympathetic understanding of child psychology, the psychological analysis of motives prompting the boy to study and influencing his conduct of life, and direct training for citizenship are fundamental educational concepts treated within its pages. It seeks to prepare man for his place in society as a Christian gentleman and to direct him to his supernatural destiny.

On the physical side of education Sadoletto favored exercise and recreation. Recreation included music, singing, dancing, and witty conversation. The aim of physical training is not the development of athletic skill, but the care of health. Excellence in sports is to be attained not by professional direction, but by a youth's own initiative and self-discipline. Horseback-riding, running, hunting, ball playing, javelin hurling, and fencing are recommended as forms of physical exercise for boys.

In his treatment of moral training Sadoletto insists that sound Christian character must be developed by means of religious and moral training. The real beginnings of Christian education are made in the home. Children are influenced by example more than by precept. Parental example is a most powerful educational factor. Reverence for God, respect for parents and elders, courtesy to all, truthfulness, self-respect and self-control are virtues fundamental to Christian life and to good citizenship.

In the development of the virtues Sadoletto does not indicate the nature of the religious knowledge to be acquired by the boy. This is a notable shortcoming of his system. Moral training with him is largely a matter of wholesome interests and ordered pieties developed through home environment. In early childhood the boy is to be habituated to what is proper in the conduct of life. In his mature years philosophy will teach him why he has lived and should continue to live a life of faith, duty, and integrity. The temper of such teaching is truly Platonic, but not wholly Catholic.

The intellectual formation of the youth will depend largely on the type of tutor secured to instruct him. Instruction depends on curiosity, interest, personal application, and the desire to excel. As regards the curriculum Sadoletto made no innovations. He accepted the curriculum then in vogue, and devised no new methods of teaching. Literature or letters is the basis of all learning, which in turn assumes as a foundation a knowledge of

the seven liberal arts. Philosophy is the final objective in a liberal education. The trivium and quadrivium are propaedeutics to philosophy and must be integrated with it. This scholastic scheme of disciplines disproves the common notion that the old medieval system of learning was wholly displaced by the new humanistic studies.

The Latin and Greek classics are to be studied for their literary value, and for the knowledge which they give concerning the seven liberal arts and philosophy. Cicero is chosen as the model of style in writing Latin prose. Vergil ranks first among the Latin poets, and Homer holds first place among the Greeks. Although Latin is not a living language, it is essential to liberal training. The child must be taught to speak his own tongue but the author does not indicate whether or not the boy is to receive formal training in the vernacular after systematic instruction begins.

Sadoletto respected the individual capacity of the pupil in everything, in study, recreation, and physical exercise. He emphasized the importance of sense training, advocated the use of the inductive method, and touched upon the principle of self-activity. The doctrine of imitation finds practical application in his methods. Of emulation he also treated, maintaining that it was an important incentive to effort. Above all, he stressed the development of sound character, and urged the formation of the Christian gentleman who would be a credit to church and state.

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The precocious child is seldom heard of in future life.—*Shields.*

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It is a very significant fact that the increase in the number of divorces is in some direct ratio to the average age at which people marry.—*Shields.*

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The human mind grows in knowledge under the law of development wherein it is written that each subsequent phase shall be attained through the reconstruction of the previous phase.—*Shields.*

## Sustaining Interest in Professional and Academic Activities

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UNDOUBTEDLY most administrators have wondered at times about means for the encouragement of interest in intellectual affairs amongst their faculty. All teachers presumably have or did have at one time a keen interest in learning and the problems of imparting learning. Few would deny the value to a school of sustaining that interest in teachers. The purpose of this article is to present specific procedures which, if authorized and executed, will sustain interest in professional and academic activities.

Six procedures are discussed: faculty meetings, membership in learned and educational societies, contributions to community activities, publication of papers, participation in workshops and organization of study clubs. Of these six practices, the holding of faculty meetings is perhaps the most generally observed.

### FACULTY MEETINGS

How frequently should faculty meetings be held? Once a month is about the right frequency. A month's interval affords enough cooling-off time if heated discussions occur and forestalls the inevitable frustrations that are incurred when meetings are held more frequently.

When should the meetings be held? They should be scheduled at a time when maximum attendance can be expected. The distribution of written notices a week in advance with a list of discussion topics is common practice and an essential one for worthwhile meetings.

As the following list indicates, the possible topics for discussion are numerous and varied: the use and abuse of visual education programs, the public relations program, pep meetings, the curriculum, comparative educational systems, relations with the clergy, improvement of instruction, surveys of student opinion, activity program, the library, scholarships, grades, records, relations with grammar schools, relations with high schools, relations



with colleges and universities, content of courses, selection of textbooks, testing program, guidance program, remedial program, code of professional ethics, student government, educational legislation, evaluation of the work of the school. At the beginning of the academic year, a committee could expand the list and select from it the topics for the ten faculty meetings. The committee might even choose the discussion leaders for the various topics. A pleasant formal request by an administrator will nearly always be accepted by the faculty member. That individual will be stimulated to do some professional reading. He will also listen actively to other discussion leaders; he might obtain cues for arousing discussion at the meeting for which he is responsible and for relating his topic to the preceding ones.

How should the faculty meetings be conducted? Everything should be done to create an atmosphere of mutual understanding so each man present feels he is free to "speak his mind." The presiding officer must sense when the majority present are bored, when the law of diminishing returns is coming into play, or when dispositions are being disturbed. The chairman should be tactful, capable of interrupting the non-stop speaker, of formulating leading questions, of relieving tension by wit, of holding to the topic. If the meeting is so scheduled that a meal or refreshments follow, then the chances are better that it will not be prolonged to a point of surfeit or over-stimulation. Not only should minutes be kept, but they should be read and evaluated by inspectors and supervisors.

A practice which might be a substitute for faculty meetings, when principals would rather not have them, is the furnishing of printed matter on these same topics to staff members. Supplying such matter is no proof that it will be read. Neither are faculty meetings an assurance that there will be positive results and automatic progress. But either practice is better than neglect of both. The materials might be abstracts of pertinent articles, reviews of books, statistical data on the school, reports of educational and professional meetings attended by faculty members, and copies of periodicals.

#### LEARNED AND EDUCATIONAL SOCIETIES

Many of the periodicals may be obtained along with memberships in the educational and learned societies. One question that

arises, due to diffidence or disillusionment, is: Who should take the initiative in obtaining these memberships? The easiest and most gracious approach is for the principal or superior to publicly invite his staff to submit requests for memberships. If the principal neglects to do this, the teacher should submit such requests to the administration. A question that I have been asked is: "What's the sense in belonging to these societies if you cannot attend their meetings?" In our calmer moments, I think all of us will admit that benefit can be had from reading the magazines, from having recourse to specialists for problems in our field, from acquainting ourselves with the names of fellow workers from whom we can obtain syllabi and other such materials. Not even the president of the largest university could be expected to promise a staff member traveling privileges just because he joins, even at the president's request, a learned society. The securing of memberships is a necessary step for reaching the door of the Pullman or plane.

Most of the professional and learned societies welcome the presence of priests and religious and, in due time, elect them to offices. The organizations that do not have priests and religious at their meetings are not very numerous. However, at the 1947 spring meeting of the Tennessee College Association, the only religious and, most likely, the only Catholic among the 120 educators was a Christian Brother. A most stimulating organization, the Association of American Junior Colleges, is also poorly attended by Catholics.

#### COMMUNITY ACTIVITIES

Another means for stimulating faculty interest in learning is participation in events that utilize one's professional capabilities. Teachers might give talks at Communion breakfasts, at school assemblies. They might be able to lend their support to the adult educational movement, to give book reviews before clubs. The opportunities for such activity depend considerably on the school officers or the public relations departments. The first reaction of many teachers to such requests is unfavorable. However, the acceptance of such a task usually proves to the teacher that the preparation of a speech is more challenging to his ability than any other work in which he engages. He must review material he studied years ago; he must organize his

thoughts; he must engage in research for additional ideas; he must acquaint himself again—or must he?—with such general reference books as dictionaries, thesauri, guides to periodical literature, and even “1,000 jokes.” Once the talk has been prepared, however, it can be used repeatedly and will perhaps eventually be accepted for publication.

#### PUBLICATION OF PAPERS

Most teachers are too hesitant about submitting papers to journals. Even if a paper is rejected—and is there a writer who has not had that experience—the author has the intellectual satisfaction of having crystallized his thinking and improved his diction. Of course, unless he is a most unusual person, such subjective satisfaction is not very stimulating. He need not be content with it alone; he should send his manuscript to other periodicals. Eventually he may find an outlet by which others may benefit from his research and thinking.

What can be done to promote writing among the teaching staff? The administration might supply secretarial help; it might give public recognition to such work; it might reduce the curricular and extra-curricular assignments for teachers who are capable and desirous of writing. Since the glamor phase of writing, namely, the publication of an article, is reached only after hours of concentrated effort, potential writers should be encouraged during their days of labor on their manuscripts.

#### WORKSHOPS

The workshop is a real boon to educators who are concerned about professional activity. These informal gatherings, in which all may speak as well as listen and which are open to all educators, are the best type of summer programs for teachers. The preparation of papers and the presentation of oral reports replace the nerve-wracking examinations that characterize formal course work. The work is gratifying because one does not attend workshops in which he has no interest. School administrators are pleased, also, because the workshop is usually devoted to real problems and not the hypothetical ones which characterize so many courses in education. Already our religious teaching orders are adopting the workshop plan for the solution of problems unique to their own communities and schools. Many of

these problems are immediately related to the curricula, schedules and courses for the new academic year.

#### STUDY CLUBS

One of the most efficacious devices for stimulating interest in professional and academic activities is the organization of study clubs for the members of the faculty. Such clubs might discuss current events, "great books," "best sellers," papal encyclicals and philosophies of education. Many teachers would participate in such clubs just to acquire a conversational acquaintance with knowledge with which they realize they should be familiar. Though some might in time discontinue their patronage through lack of interest or even disgust, others might be goaded to thorough study of a topic and seek a wider hearing through the written word.

#### CONCLUSION

The program presented indicates six practices for the promotion of interest in professional and academic activities. The most profitable ones are probably the faculty meetings and the study clubs. Publication of articles and participation in community activities produce most stimulation for individual teachers. The easiest ones to promote are memberships in learned societies and workshops, since the administration has merely to finance them. Perhaps the *laissez-faire* policy of some administrations, by which they pay the membership fees in learned societies and tacitly approve the extra working hours required by those who prepare papers, could be altered to an active policy of giving time and moral support to the men who have the inclination for productive scholarship.

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Mediocrity knows nothing higher than itself; but talent instantly recognizes genius.—*Doyle*.

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The cross stands firm while the world revolves.

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When men understand each other's meaning, they see, for the most part, that controversy is either superfluous or hopeless.  
—*Newman*.



## **The Catholic University Research Abstracts\***

### **A Comparative Study of the Citizenship Attitudes of Public and Catholic High School Seniors**

By REV. JOHN A. STONE, M.A.

This dissertation compares the results obtained on various citizenship variables in an attitudes test given to seniors of five Catholic and five public high schools in the Diocese of Ogdensburg. An intelligence test was administered to these same seniors and the correlation between citizenship attitude and intelligence was determined.

### **An Analysis of Fifty Cases of Delinquent Negro Students in the Dunbar Public High School with Reference to a Needed Program of Preventative Guidance**

By JAMES E. HARRISON, JR., M.A.

In this study of twenty-seven girls and twenty-three boys it was found that truancy was the most frequent delinquency among the girls, and failure in school among the boys. Home conditions were a factor responsible for most of the difficulties. Cooperation of the home, the school, and the community is suggested in the plan proposed.

### **A Follow-up of Drop-outs of a Particular High School with a View to Recommending Remedial Administrative Changes**

By SISTER M. EUFRIDA KLASSEN, O.S.F., M.A.

This is a study of a school in which over a period of years 10 per cent of the enrollment was lost each year. There was a decided drop in the tenth grade enrollment after the pupils reached their sixteenth birthday. Among the remedies proposed to prevent this loss was a strong vocational guidance program for the ninth grade pupils.

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\* Manuscripts of these Master's dissertations are on deposit at the John K. Mullen of Denver Memorial Library, The Catholic University of America, Washington 17, D. C. Withdrawal privileges in accordance with prescribed regulations.

**Character Traits of Candidates for the Priesthood**

REV. OSWALD FUCHS, O.F.M., M.A.

The study represents an attempt to isolate a few character traits, characteristic of the eligible candidate for the priesthood. The procedure adopted was empirical, based on data obtained from tests and faculty ratings. With this criterion of Eligibility were correlated the results of ratings on the following traits: emotional maturity, piety, altruism, idealism, and persistence; then also the results of an intelligence test and of the Bell Adjustment Test. The important traits revealed are: Idealism, Persistence, Altruism, Piety, Emotional maturity, and Mental ability.

**Factors Associated with the Attitudes of High School Girls Toward Religious Life**

By REV. GLENN WILLIAM HOLDBROOK, M.A.

A factual and interpretative study of the religious vocation influences present in eight diocesan high schools, based upon personal interviews and the replies to a questionnaire administered to 1,281 students in these schools. It is found that while the majority of students gave most consideration to religious vocations in grade school, only 20 per cent less consider it seriously in high school, with a proportionate interest being manifested in all four years of high school. Sermons, retreats, and personal interviews with Sisters exercised the greatest influence in fostering religious vocation thoughts, while the most effective guidance came from the teaching Sisters. More extra-curricular association with Sisters, and a school organization to acquaint students with convent life are suggested by students to improve the religious program.

**The Effect of Certain Types of Motivation on the Honesty of Children**

By SISTER M. MYNETTE GROSS, F.S.P.A., M.A.

The purpose of this experimental study was to determine the effect of certain types of motivation on the honesty of children. Three groups of seventh grade children, two experimental and

one control group, were used as subjects. In one of the experimental groups self-competition and in the other group-competition was the motivating factor. No motivation other than that which enters a normal classroom situation was introduced in the control group. Honesty was measured as is evidenced in the self-scoring of tests. In this study honesty was independent of motivation.

### **A Scale of Attitude on Truthfulness**

By SISTER JOAN MARIE CAVANAUGH, R.S.M., M.A.

The purpose of this study was to build a scale of attitude toward the virtue of truthfulness. Means were carefully selected in order to construct scales with approximately even intervals along a continuum of opinion from very favorable to very unfavorable attitudes. Two such scales, with their alternatives, were evolved. Absolute scale values as well as tests of statistical significance verified the reality of the steps. A graphic representation of the study shows the points on the scale of mean values as reflected on the scale of absolute values.

### **A Comparative Study of Theologian's Judgments on and High School Boys' Attitudes toward Humility**

By REV. ALCUIN DECK, O.S.B., M.A.

Two hundred items, all having some bearing on the virtue of Humility, were submitted by students of theology. They were judged by twenty specialists as to their Humility content and arranged according to the Rank Order of their Means. A list of items having the lowest sigmas was selected and from them ten were chosen so as to form a table of ten descending degrees of Humility, concretely expressed in incidental form. Arranged in haphazard form, these items were presented for judgment to high school boys for the sake of experiment. The results were tabulated and compared with the original list. Some boys did exceptionally well and had attitudes toward the virtue of Humility which corresponds almost perfectly with the judgment of specialists of theology.

**CURRENT RESEARCH STUDIES OF CANDIDATES FOR THE  
DEGREE OF DOCTOR OF PHILOSOPHY IN EDUCATION**

- Verbal and Non-Verbal Factor Patterns in Intelligence Tests**  
**The Development of Public Secondary Education for Negroes  
in the District of Columbia from 1860 to 1918**  
**Provision for Low-Ability Students in Catholic High Schools**  
**Education in Eire: A Study of the Organization and Admin-  
istration of the Schools of the Irish Free State**  
**The Problem of Meaning in American Education**  
**The Educational Theories and Principles of Maffeo Vegio**  
**Church-State Relationships in Education in California**  
**The Influence of Certain Personal and Social Factors upon  
Reading Interests and Preference of Eighth Grade Boys  
and Girls**  
**An Evaluation of Instructional Methods in Religion**  
**Children's Understanding of Certain Religious Concepts**  
**The Compatibility of Catholic Schools and Democratic Stand-  
ards of Education**  
**Positivism in American Education**  
**The History of Negro Education in Maryland**  
**Neo-Realism in American Education**  
**An Inquiry into the Educational Theories and Principles of  
Charles W. Eliot**  
**Correlation between Qualifications of Teachers and Educa-  
tional Outcomes in Catholic Secondary Schools of the  
Middle States Association**  
**An Analytic Study of the Philosophy of College Entrance of  
Catholic Liberal Arts Colleges in the United States**  
**An Analysis of the Content of Children's Inventive Composi-  
tions**  
**A Critical Study of the General Education Movement and Its  
Implication for Catholic Education**  
**Criteria for a Supervisor's Evaluation of Instruction in Re-  
ligion and the Social Sciences in Catholic Secondary  
Schools for Girls**  
**A Study of the Learning of Fractions in Arithmetic**  
**The Recognition of Certain Christian Principles in the Social  
Studies in Catholic Elementary Education**  
**The Role of Catholic Education in Fostering World Peace**



## Secondary School Notes

### Middle Atlantic States Unit, Secondary Department, N.C.E.A., Meets in Philadelphia

At the invitation of His Eminence, Cardinal Dougherty, the 10th Annual Convention of the Middle Atlantic States Unit, Secondary Department, National Catholic Educational Association, was held at the Little Flower Catholic High School for Girls, in Philadelphia on Thursday, February 12.

The program opened with musical selections by the combined orchestra of the diocesan girls' high schools. The Most Rev. Hugh L. Lamb, D.D., V.G., Auxiliary Bishop of Philadelphia, delivered the opening address and welcomed the delegates in the name of the Most Rev. Archbishop. At the general session, the Right Rev. Monsignor James F. Kelley, Ph.D., president of Seton Hall College, South Orange, N. J., gave an address on the "Importance of the Work of High School Teachers in Preparing Pupils for Life in the World As It Is Today."

After the opening session, departmental discussions were held in every major field on the secondary level. In each of these fields, various phases of the subjects were considered. These talks were arranged on an informal basis so that each of the delegates present might have an opportunity to express his opinions upon the subject under consideration.

The officers of the association for the current year are: chairman, the Rev. Edward M. Reilly, J.C.D., Philadelphia; vice-chairman, Brother Anthony John, F.S.C., New York, N. Y.; secretary, the Rev. John J. Endebrock, Trenton, N. J., and delegate, the Very Rev. Thomas A. Lawless, O.S.F.S., Wilmington, Del.

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The instance cannot be found in the history of mankind in which an anti-Christian power could long abstain from persecuting.—*Newman*.

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Worry is the compound interest we pay on trouble before it becomes due.

## Elementary School Notes

### **Russia Supplies Teachers and Textbooks to German Children**

A report by Representative Charles J. Kersten of Wisconsin reveals that the Russians are not only providing German schools in the Soviet Zone with teachers eager to indoctrinate young Germans with Communism but that they have managed to furnish an average of seven textbooks to each child attending school. This information was disclosed at a special session of Congress, at which time Kersten urged that Congress grant an additional appropriation for education in Germany. However, the effort to secure the specific sum of \$1,000,000 for textbooks to be used in the American Zone of Occupation was frustrated.

### **New Filmstrips Depict Growth of Civil Liberties**

With the Freedom Train traveling from one section of the nation to another, more and more attention is being directed to the importance of developing an understanding and an appreciation of the American heritage of freedom. To assist teachers in guiding this development process, the *Reader's Digest* has produced six authoritative filmstrips which span the growth of civil liberties from the period of the Magna Charta through the struggles of the thirteen colonies up to the present-day American democracy.

The filmstrips in the series include "The Vocabulary of Freedom," "The Literature of Freedom," "The Birth of Our Freedom," "Our Constitutional Heritage of Freedom," "Growth of Our Freedom," and "The Message of Freedom Today." The foregoing material together with a forty-page teaching guide may be purchased from the Educational Department of the *Reader's Digest*, 353 Fourth Avenue, New York 10, for \$19.50.

Although primarily intended for Junior and Senior high school students, upper ability students at the fifth and sixth-grade levels may be profitably enlightened by these filmstrips.

### **99th School Dedicated**

Archbishop John J. Mitty of San Francisco solemnly dedicated the new St. Gabriel's Parochial School at San Francisco in February. It is the latest link in the 99 parochial elementary schools in the archdiocese and the sixth new school dedicated

by Archbishop Mitty since September, 1947. The Sisters of Mercy will teach in the school.

### **Catholic University Announces Liturgical Music Conference**

The Music Department of the Catholic Sisters College of the Catholic University of America has scheduled its Second Liturgical Music Conference for May 7, 8, and 9, 1948, in Buffalo, New York. Purporting to further the spread of Gregorian Chant, the conference will feature demonstrations in the proper rendition of chant, informative talks on the mechanics of chant, and a discussion of the Justine Ward Method of Music for Catholic schools. Papers on these subjects will be read by experienced and renowned musicians from among both the clergy and the laity.

### **Pittsburgh Catholic Schools Introduce Departmentalized Teaching**

According to the Forty-Second Annual School Report of the Diocese of Pittsburgh, departmentalization of the instruction has been adopted in Grades Four to Eight of the larger elementary schools in the system. Apparently this plan of organization for teaching has been productive in terms of scholastic achievement. Committees are now working toward certain revisions in the courses of study being used in these grades in order that the program may operate with maximal effectiveness.

### **Japanese Youth Eager To Correspond with Americans**

A recent announcement of the National Council of Teachers of English revealed that a request has been made by the Japanese International Pen Society, 15 of 12 Take-cho Daito-Scu, Tokyo, Japan, for the names of American young people who will correspond with Japanese youth. The communicant making the request states that there are thousands of Japanese who are eager to learn the truth about people in other countries. He feels that the English language periodicals available at Japanese bookstalls, many of them lurid and salacious, give the Japanese population misleading impressions about the outside world.

### **California Broadens Program for Handicapped Children**

The 1947 Legislature of the State of California has extended its comprehensive program for the education of handicapped

children to include facilities for the mentally deficient of compulsory school age. According to the terms of the new law, school districts in which fifteen or more retarded minors reside are required to establish special schools or classes for their education.

Furthermore, the legislature has increased the maximum state reimbursement for the cost of educating physically handicapped children from \$200 to \$400 per pupil. This ceiling applies particularly to the cerebral palsied for whom state financial assistance is made available to local school districts in order to provide necessary housing and equipment.

#### **Materials Available for Pan-American Day**

April 14th will mark the 1948 commemoration of Pan-American Day. To assist groups planning to observe this day, the Pan-American Union has prepared program material in English, Spanish, and Portuguese for free distribution. The limited supply makes it possible to send these materials to teachers only.

Available on a free loan basis from the Radio Script Exchange of the United States Office of Education is a series of scripts entitled *Pan-America Calling*. This series consists of dramatizations on the history, geography, natural resources, industries, and culture of the Latin-American countries, and constitutes a program originally presented by the Federal Theater Project in Los Angeles, California. Although the entire program comprises sixteen scripts, arrangements can be made to borrow single scripts.

#### **Treasury Department Encourages School Savings**

A leading economist of the United States recently estimated that during the next few months the surplus income which can be spent by individuals for items other than food, clothing, and shelter will probably run at an annual rate of better than \$94 billion as compared with \$25½ billion in 1940. This estimate allowed for a 60 per cent increase in consumers' basic living costs since 1940, and also took into account the current higher tax level.

A goodly share of this "saving power" finds its way over the allowance, gift, or earning routes, into the pockets of school children. Teachers will find that the *School Savings Journal for Classroom Teachers: Spring, 1948*, now being distributed by the Treasury Department, Washington 25, D. C., contains many practical suggestions for helping pupils to make wise decisions in the use of their money.



### **Report Deals with Problems Involved in Teaching Arithmetic**

The printed report of the Second Annual Conference on Arithmetic held at the University of Chicago during the summer of 1947 is now available at the University of Chicago Press, under the title of *Arithmetic for 1947*.

Compiled and edited by G. T. Buswell, the report includes, first, an overview by Leo J. Brueckner on the total program in teaching arithmetic in elementary and junior high schools. This is followed by a series of five papers presenting, in considerable detail, developmental programs for three grade levels. Two additional presentations—one on the problem of teaching place value, and the other dealing with the place of sound motion pictures in supplementing the teaching of arithmetic—complete the monograph. The foregoing contents indicate that the Conference of 1947 laid greater stress on the practical problems of teaching arithmetic than did the 1946 one.

### **A.L.A. Proposes Library Training for All Teachers**

A recent conference of representatives from the American Library Association and the National Education Association pointed out the increasing importance of the school library in elementary education, and recommended that all teachers be given courses of instruction in library materials and their use.

Expressly prepared for such courses is the new H. W. Wilson Company publication *Teaching Through the Elementary-School Library* by M. K. Walraven and A. L. Hall-Quest. Well organized and clearly written, it should prove a stimulating guide to the use of school library materials in teaching.

### **Maryknollers Complete Picture Book for Young Catholics**

Teachers of the primary grades will be interested in the Macmillan Company's new publication *My Book About God*, the first of a series of Wide World Picture Story Books. Written by Sister Juliana and illustrated by Sister Giovanni, both Maryknoll Sisters, this book presents God as the Father of all children regardless of color and background, and highlights the importance of universal brotherhood, of prayer and of Christian ideals. Because of these characteristics, it is an excellent means of in-

roducing Catholic social teaching to children from four to seven years old.

### **New Filmstrips in Social Studies and Arithmetic**

Probably the first filmstrips definitely designed to supplement the teaching of social studies in Catholic schools are those recently produced by Declan X. McMullen Company, New York 7, New York. Thus far the releases include thoroughly Catholic filmstrip stories on Mexico, Guatemala, Bolivia, Japan, Korea, and China. The teachers' manuals which accompany these filmstrips are excellent guides to their effective use.

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A series of sixteen filmstrips on *Using Numbers* has been released by Encyclopaedia Britannica Films, Inc. This material was prepared with the purpose of developing, on the part of primary-grade children, an understanding of the meaning, sequence and use of numbers from one to one hundred. According to Dr. V. C. Arnsperger, Executive Vice-President of the Films Company, experimental versions of the filmstrips were tested and refined under actual classroom conditions.

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The Popular Science Publication Company is now offering a new color Teach-O-Filmstrip Series on Primary Arithmetic. These strips consist of a presentation of numbers and their use, based upon the concrete experiences of children in Grades 1, 2, and 3.

A set of fifty Kodachrome Slides, also distributed by this Company, covers much the same subject area as the filmstrips. Like the filmstrip series, the slide set combines illustrations, animated drawings, photographs, and charts.

Both slides and strips were edited by Dr. Foster Grossnickle, an authority in the field of primary arithmetic.

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There are no uninteresting things, there are only uninterested people.—*Chesterton*.

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Next to virtue, the fun in this world is what we can least spare.  
—*Strickland*.

## News from the Field

### The Family—America's Greatest Asset

If the National Conference on Family Life again makes America aware that the family is her greatest asset, it will have accomplished something worthwhile.

This Conference, which represents a joint effort in behalf of the family by 125 national organizations, is to meet in Washington, May 6, 7, 8.

The preparation for the gathering, now well under way, falls into three major divisions:

*A. Background Statistical Material.* All sources of accurate information are being searched for up-to-the-minute facts on family incomes and their sources; expenditures for food, housing, clothing and other needs or luxuries; trends in birth, divorce and death rates; and any other phase of family life which can be presented through statistics.

*B. Characteristics of American Family Living.* The picture of the American Family in the process of daily living is being portrayed through the reports of a score of authorities on the basis of modern research and first hand experience in working closely with families.

*C. Ten Selected Fields of Action.* Outstanding attorneys, physicians, recreation leaders, housing experts, educators, social workers and other authorities in similar fields are contributing to this section of the Conference.

The action areas selected are: (1) Home Management; (2) Housing; (3) Economic Welfare; (4) Health; (5) Education; (6) Social Welfare; (7) Legal; (8) Counseling and Guidance; (9) Recreation; (10) Community Participation.

Few, if any, general pronouncements are expected. Points of view of the participants vary too much. And, of course, insofar as ethical or religious pronouncements are concerned, they are utterly out of place. The experts participating in the deliberations are expert in the field of neither moral nor dogmatic theology.

### Immigration and Population Policy

The growth of population in the United States is on the decline and its economic effects are particularly to be feared—that is the warning made by the National Committee on Immigration Policy in its new and well-documented report, "Immigration and Population Policy."

The report, second of a series of studies on conditions and facts relating to immigration in the post-war period, was prepared by Henry Miller, Assistant Director of the Social Research Laboratory of the Department of Sociology at the City College of New York. It was edited by Dr. William S. Bernard, specialist in ethnic and minority problems and Executive Director of the National Committee on Immigration Policy. The first report of this series is entitled: "Economic Aspects of Immigration."

"An automatically expanding economy," we read in the pamphlet, 'Immigration and Population Policy,' "has in the past been closely related to a growing population." Conversely, a decline in population would lead to a contracting economy with these symptoms: (1) decline of investment in production; (2) poorer position for labor; (3) decline in agriculture; (4) decline in demand for capital goods; (5) increased risk of investment; (6) lower standards of living; (7) free enterprise giving way to social planning.

Emphasizing the importance of the role of immigration in maintaining a healthy population growth, the report states: "A planned and purposeful immigration policy would constitute one way of maintaining the level of population." It cites as evidence the fact that more than half of our population is derived from immigrants who came here since 1790, whereas now, our restrictive immigration quotas, plus a long-term decline in the birth rate, both for native-born and immigrant families, have contributed to a trend making for ever smaller yearly population increases. The report adds that while "increased immigration in itself would not be able to reverse completely the trend of population decrease, unless it were of gigantic proportions, it would have considerable effect in offsetting the deficit in births."

The report, *Immigration and Population Policy*, maintains that the recent increase in marriages and number of births are changes that are temporary and will not greatly affect the long-term trend toward a static and declining population, adding:



"... we must likewise consider the implications of the fact that towards the close of the century we will have a considerably smaller population, compared to the USSR and the countries of the East such as India and China, than we have now."

Noting that the birth rate of the Soviet Union is more than twice that of the United States, the report points out that the USSR will have a population of 251 million in 1970 and predicts that the Soviet Union will reach a population peak of 350 million before decline sets in. The United States, on the other hand, will reach its peak in 1990 with a population of 164,585,000. Following this peak population year, there will ensue a slow but steady decline.

The pamphlet points out further that western Europe has suffered from falling birth rates and a declining population trend. This trend has been so threatening that many countries in Europe have adopted programs to increase the birth rate through family allowances, marriage loans, and differential taxation. These measures, however, have been unsuccessful in reversing the trend downwards. The pamphlet emphasizes that a planned policy of increased immigration now will do much towards maintaining a high population level in this country.

The study published by the *National Committee on Immigration Policy* was reviewed by its Research Committee of distinguished scholars, including Dr. Joseph P. Chamberlain of Columbia University; Dr. Maurice R. Davie, head of the Yale Department of Sociology; and Dr. Donald R. Young, head of the Social Science Research Council.

#### **Restoration of Indian-Built California Mission Begins: Site of State's First Seminary**

Reconstruction has begun on Old Mission Santa Ines out of the \$500,000 fund in the Hearst Foundation for the Restoration of Old Missions of California, donated by William Randolph Hearst, newspaper publisher.

Santa Ines was founded by a Franciscan friar in 1804 and since 1924 has been in the charge of the Capuchin Fathers.

Work of reconstruction has been divided into three parts: immediate repairs to prevent further deterioration, restoration of remaining portions of the mission, and future construction to rebuild portions demolished by the earthquake in 1812.

The mission was built by Indian converts and for a time was

illegally occupied by the Mexican governor of the territory. California's first seminary was established there in 1844, but the Franciscan monks were forced to withdraw in 1850 because of severe government restrictions.

In 1946, the mission was designated as the new major seminary for the Capuchin Fathers on the West Coast, thus bringing back to life California's first seminary.

#### **Rev. Dr. J. E. Schieder to Head Youth Department of N.C.W.C.**

The Rev. Dr. Joseph Eugene Schieder, a priest of the Diocese of Buffalo, has been named Director of the Youth Department of the National Catholic Welfare Conference, it was announced by Archbishop Richard J. Cushing of Boston, Episcopal Chairman of the department.

Since his ordination to the priesthood in 1935, Dr. Schieder's experience in the field of youth work has been wide and varied. He has been Civilian Director of the Youth Bureau of Buffalo (a police department enterprise), Professor of Adolescent Psychology at Mount St. Mary's Teacher's College, Student Advisor of St. Joseph's Collegiate Institute, Director of the Chi-Rho Club, Buffalo's interhigh Catholic youth club; Chaplain and student advisor of Mt. St. Mary's Academy, Kenmore, N. Y., and Director of Youth Retreats for the Diocese of Buffalo.

#### **Lives of 16 Saints on New 15-Minute Classroom Records**

A series of recordings for school use on the lives of the Saints and another dramatizing episodes from American history have been released by RCA Victor. The first has been endorsed by the Audio-Visual Committee of the National Catholic Educational Association, the second by the Committee on Citizenship of the Catholic University of America.

The Saints whose careers are dramatized on the 15-minute discs are Frances Xavier Cabrini, Joan of Arc, Monica, Teresa of the Child Jesus, Rose of Lima, Our Lady of Fatima, Helen, Isaac Jogues, Thomas More, Philip Neri, Patrick, John Bosco, Francis of Assisi, The Cure of Ars (St. John Vianney), and Stanislaus Kostka.

The historical series uses the Faith and Freedom set of Catholic textbooks as source material.

### **Design of New Archbishop Stepinac High School Wins Award of Architects' Association**

The new Archbishop Stepinac High School, being constructed at White Plains, N. Y., at a cost of \$4,000,000, has been singled out by the New York State Association of Architects for the "general excellence" of its design, it has been announced by E. James Gambaro, chairman of the Exhibition Committee of the Association.

More than 250 buildings throughout the state were studied by a special committee of the Association, of which Frederick Woodbridge of New York was chairman, before making the award. "The Archbishop Stepinac High School," Mr. Woodbridge said, "arrested attention for the freshness and originality of its design, the good solution of structural problems, and avoidance of stereotyped approaches."

The architects, Eggers and Higgins of New York, have received a certificate of merit from the State Association.

Archbishop Stepinac High School will serve boys from 44 parishes and will accommodate about 2,000 pupils. The steel and brick work is now being completed and it is expected that the new school will be ready for the school year in September.

### **Audio-Visual Scholarships**

Seven universities throughout the United States have been selected to award Encyclopedia Britannica Films summer tuition scholarships for audio-visual study during the summer of 1948, it was announced recently by Stephen M. Corey of the University of Chicago, chairman of the educators' committee which made the selections.

The universities where the fourth annual EB Films scholarships will be awarded are: University of California at Los Angeles, University of Chicago, Indiana University, Oklahoma University, Pennsylvania State College, Syracuse University, University of Wisconsin.

The universities themselves will select persons who will receive the scholarships, which are contributed by Encyclopaedia Britannica Films. Applicants must be teachers or administrators who have especial responsibility for audio-visual instruction and who wish to make more effective use of classroom motion pictures.

Applications should be sent to the universities where teachers wish to study before April 15, 1948.

Encyclopaedia Britannica Films scholarships were started in 1946 when 34 educators studied audio-visual methods at three universities. Last year ten colleges and universities were named for the scholarships, and about 100 educators were awarded the tuition scholarships for summer sessions.

Encyclopaedia Britannica Films summer tuition scholarships are designed to enable carefully selected educators to learn more about utilizing sound films in the classroom as an integral part of the school curriculum.

Universities participate in awarding the scholarship grants on a rotating plan. Last year's universities, with the exception of the University of Chicago, were ineligible for consideration this year. The seven universities selected for 1948 were chosen as representative of the institutions presenting the best courses in audio-visual education in the country. The committee which made the awards consisted of Corey, chairman; Vernon Dameron, executive secretary, Department of Audio-Visual Instruction of the National Education Association; Charles F. Hoban, Jr., assistant superintendent of Philadelphia Public Schools; William J. McGlothlin, chairman of the Southern Educational Film Production Service; Francis W. Noel, chief of the Division of Audio-Visual Education of the State of California Department of Education; and Thurman White, executive director of the Film Council of America.

As it takes no part in the selection of universities where scholarships will be awarded, similarly Encyclopaedia Britannica Films does not select scholarship winners, leaving their choice entirely to the seven universities.

All teachers and educators desiring to apply for the tuition scholarship awards should write directly to the following people at the universities where they would like to study this summer: F. Dean McCluskey, University of California, Los Angeles, California; Stephen M. Corey, University of Chicago, Chicago 37, Illinois; L. C. Larson, Indiana University, Bloomington, Indiana; Garold D. Holstine, Oklahoma University, Norman, Oklahoma; A. W. VanderMeer, Pennsylvania State College, State College, Pennsylvania; James W. Brown, Syracuse University, Syracuse, New York; Walter A. Wittich, University of Wisconsin, Madison, Wisconsin.



## News in Brief

Applications for the 1948-49 fellowship in child psychiatry at the Child Center of the Department of Psychology and Psychiatry of the Catholic University of America are now being studied, Dr. Dorothy E. Donley-Dowd, director of the center, has announced. She added that while no applications for the 1949-50 fellowship had yet been received, they would now be accepted.

The fellowship is open to physicians who have completed one year of internship and one year of psychiatric training under supervision approved by the American Board of Psychiatry and Neurology.

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A ten billion (correct) dollar Catholic building and remodeling market, which will get under way within the next three years, is indicated by first returns in a pilot survey of nine dioceses. Report of the survey was made recently by the Business and Industry Foundation of the college of St. Joseph's of Indiana, sponsors of the National Catholic Building Convention and Exposition. The convention will be held in Chicago at the Stevens Hotel, June 30, July 1, 2, and 3.

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A program for the celebration of Pan-American Day on April 14 was drawn up by representatives of eight colleges which are members of the National Federation of Catholic College Students at a meeting in the National Catholic Community Center, in New York. The colleges represented were: Manhattan, St. Elizabeth's, St. John's, St. Francis', New Rochelle, Marymount and Caldwell, in the New York metropolitan area, and Immaculata (Pa.) College.

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Nineteen special committees have been named to supervise plans and arrangements for the 1948 National Catholic Rural Life Conference, to be held in La Crosse, Wis., from October 15 to 20. The Rev. Urban J. Baer, of Cashton, Wis., is chairman of the convention's executive committee.

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A campaign for funds for Negro scholarships at Midwestern Catholic colleges was undertaken last month at seven schools, members of the Fort Wayne Regional Council of the National Federation of Catholic College Students, following action taken

at the fifth congress of the regional unit at St. Joseph's College, Collegeville, Ind. The meeting drew 250 delegates.

The national press commission of the NFCCS, which met at the same time, decided to introduce a trial issue of *Forum*, the NFCCS organ, as a national Catholic college newspaper at the national convention of the Catholic student organization in Philadelphia in April.

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This year the D. Van Nostrand Company, Inc., of New York, begins its second century of publishing. In its first hundred years, a period coinciding with that of the world's greatest expansion so far in science and industry, the firm founded by David Van Nostrand has contributed heavily to the spread of technological information in America and the world at large. Today, with one of its largest lists scheduled for 1948 publication, Van Nostrand is issuing books for high schools, vocational schools, and college students; books for craftsmen and sportsmen; studies in social science; books for laymen interested in science; books for the home.

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Thirty-seven States thus far are represented among the manuscripts and scripts which have been received at the headquarters of The Christophers, in New York, in the \$30,000 literary awards contest and the \$10,000 drama contest being conducted by the organization, it has been announced.

It also was disclosed that several publishing firms and motion picture companies have requested opportunities to obtain rights to the winning entries. A widespread interest in the contests is evident from requests for information which have been received from colleges and universities throughout the country. Both contests will close on November 15.

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A student's tuition for the current semester at Fu Jen, the Catholic University of China, is \$2,300,000. Lodging for boarders, and various other fees, add another \$1,200,000 to the student's expenses. These sums are quoted in Chinese currency. The total of \$3,500,000 amounts to about 20 U. S. dollars at the present rate of exchange.

## Book Reviews

**The Gifted Child Grows Up**, by Lewis M. Terman and Melita H. Oden. Stanford University Press, 1947. Pp. 448. \$6.00.

With the publication of this study, Dr. Terman and his associates have added another valuable contribution to research on child development, particularly that regarding the exceptional child.

This volume, third in the series entitled *Genetic Studies of Genius*, reviews the previous investigations and presents the findings of the second follow-up study of the now famous "thousand" gifted children.

The passing of a quarter of a century finds these subjects at an age when life achievements usually begin to take shape. The data, summarized as the result of objective scientific procedure, yield a mine of information to those who are interested in the problems and the promise of the gifted. For example, contrary to Galton's naive assumption, superior intelligence does not necessarily connote world fame, but quite in line with his predictions the tested offspring of these individuals shows almost perfect typical filial regression.

In physical and general health children of high I.Q. tend to surpass the general population with a mortality rate somewhat lower than the average.

Achievement quotients tend to match the ability of gifted children in the elementary as well as in high school. In college, however, the scholastic records of far too many exhibit a definite slump, possibly from loss of interest in class work or because of an increase in extra curricular activities. Where high achievement quotients prevail they are noted in all school subjects contrary to the old notions concerning the one-sidedness of the very bright.

In grade placement, the typical gifted child appeared two or three years below his curriculum mastery level, rendering school retardation the rule rather than the exception in their regard. Those who had been accelerated in school compared favorably with non-accelerates in such matters as health and general adjustment, at the same time tending to produce better class work. These people continued their education for a longer period, married somewhat younger and attained greater success in their subsequent careers.

According to the results of character and personality tests and trait ratings, children with unusual intelligence are superior to the population at large, although the degree of advantage was less

marked for traits indicating emotional stability and social adjustment than for those of an intellectual or a volitional nature. The group also manifested a normal or below normal incidence of serious personality maladjustments, delinquency, psychoses, and neuroses.

In vocational achievement the gifted rated above the average computed for college graduates. Compared with the population at large they were represented in the professions by a ratio of nine to one. Apropos of the professions, it is heartening to note the number of gifted people engaged in educational pursuits and at the same time disconcerting, if not distressing, to note the lack of education majors.

In the face of the belief that cleverness on the part of a girl constitutes a liability in the marriage market, figures show the incidence of marriage in this group as well above that for the generality of college graduates and about equal to that of the population in general. Also encouraging is the statement that marital adjustment equalled or surpassed that of normal individuals, the same being true of the divorce rate, although the fertility rated was somewhat below requirements for perpetuation of the stock.

To the reviewer, barred on several counts from competence in judging such matters, the tests on marital adjustment add in no way to the value of the book as a possible reference text for undergraduate students. On the whole, however, the work ranks with its predecessors as a scholarly achievement and a really valuable addition to the literature of the field.

SISTER MARY RUTH, R.S.M.

Department of Education,  
Catholic University.

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**General and Special Ethics**, by John P. Noonan, S.J. Chicago: Loyola University Press, 1947. Pp. x+310.

This textbook in ethics is traditional both in its material and in its treatment of that material. It discusses the following topics: morality; the postulates of ethics; the properties and consequences of human acts; the norm of morality; law; conscience; false moral theories; passions and virtues; the nature of right and duty; duties to God, self, and other men; private property; socialism; labor; marriage; civil society; the Christian social order; education; war and certain other international relations.



In the development of these subjects, twenty theses are laid down. Most of the theses are defended by strict syllogistic proofs. At the end of each discussion, the author gives a number of concrete cases to be solved according to the definitions and principles therein stated.

There are both advantages and disadvantages connected with a textbook of this kind and with the method of instruction that it necessitates. With a group of students who have a good moral and religious background and who are sympathetic to traditional standards and the Christian view of things, and in the hands of capable and inspiring teachers, much can be accomplished by its method. It is a simple, clearcut, and direct way of presenting the problems of moral theory and practice. Through this method, many students have acquired a firm grasp on basic ethical principles and have developed ability to solve concrete cases in the light of these principles.

On the other hand, this very rationalistic, or intellectualistic, approach may not be altogether successful when applied to less fortunate students. Many students today come from a confused milieu. They undertake higher studies with minds not so much formed by sound doctrine as malformed by the vicious teachings and the debased standards that characterize our times. May it not be better to attempt a less formal method and to turn to one more Socratic and Platonic? In this way, the student would be guided more effectively toward realizing correct definitions and sound principles with which to solve cases of conscience that confront men today even more acutely than in the past.

The reviewer would like to see more documentation in a book of this kind: more references given; more literature cited; more appeals to the great sources of our moral theory made; and more incentives offered for the student to read for himself the great Greeks, the great Schoolmen, and the many fine works that representatives of this grand tradition have written in modern time.

Brevity and simplicity are often virtues in writing on ethics, as in writing on many other subjects. But fullness of thought and completeness of expression are often even more necessary virtues. Thus it is hardly sufficient to give less than a page to birth control. Nor in a world such as ours is it enough to give less than a page to lying and to display its malice in a syllogism. The full powers of an author should be exerted in order to bring

home to the student and reader what lying is in itself and what it has done to men in our day. Pragmatic arguments can be even more persuasive and convincing than strict and formal syllogisms in the formation of judgments as to the moral character of human acts.

JOHN K. RYAN.

School of Philosophy,  
The Catholic University.

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**This Is Our Parish** (Faith and Freedom, Advanced Second Reader), by Sister M. Marguerite, S.N.D., and Catherine Beebe. New York: Ginn and Company, 1948. Pp. 256. \$1.28.

With pleasure, pastors and teachers, and parents and pupils will welcome this latest product of the Commission on American Citizenship. Appraised in the light of textbook criteria, it is a masterpiece. Skillfully designed to implement the basic objectives of Catholic education as outlined in the Commission's curriculum pattern, *Guiding Growth in Christian Social Living*, its content is adapted specifically to meet the reading needs and abilities of pupils on the upper level of Grade Two after they have completed *These Are Our Neighbors*. Sequence and continuity in word-recognition growth are thoroughly provided for through apt interaction of 251 new words with the basic vocabulary introduced in the preceding books of the series. To assist the teacher, new words are indexed by page at the end of the volume. Every story is appropriately depicted by colored illustrations which are real, alive, and captivating. The printing is excellent.

Though its format is most praiseworthy, its distinctive claim to excellence rests upon the book's high aims and its effective presentation of the learning experiences by which these aims are achieved. Over and above growth in reading ability, it aims to develop understanding and appreciation of parochial relationships, a realization of the need of active and cooperative participation in the religious and social functions of the parish, and a lasting interest in parish life and activities. Unfortunately Catholic education has been somewhat negligent in developing techniques and procedures suited for formal instruction on the elementary level in these aspects of Christian living. Too often in practice such objectives have been considered as belonging ex-

clusively to the high school program. The writers of this reader, however, have faith in the principle that the spirit of cooperation with God and His Church grows fast and deep in the unspoiled soul of the innocent. Hence, they present a program whereby little children may participate in such experiences as, family acquaintance with the parish priests and the Sisters of the parish school, services parish priests render their flocks, lay activity in parish affairs, community cooperation, sharing the work of missionaries, etc. Personal religious responsibilities peculiar to little folk are duly stressed, such as, preparation for First Holy Communion, making sacrifices for one another, and fighting against the attacks of sin. Though the reader's participation in the experiences presented is merely vicarious, it is deeply impressive.

Some fifty or more stories are woven into one around the life of a second-grade pupil through a school year. The activity of the parish priests and of the parents in the life of the school is cleverly combined with the everyday life of the children. Besides lessons for the children, the book contains many for pastors and parents too. Principals should not neglect its public-relations value in the home and in the rectory.

JOSEPH A. GORHAM.

Department of Education,  
The Catholic University.

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**The Life of James Roosevelt Bayley, First Bishop of Newark and Eighth Archbishop of Baltimore**, by Sister M. Hildegarde Yeager, C.S.C. Washington, D. C.: Catholic University of America Press, 1947. Pp. xi+512. \$4.50.

The life of Archbishop Bayley (1814-1877) is the story of trying days for the Catholic Church in America and of the courageous efforts of a convert to the Faith to bring about better understanding of Catholics by non-Catholics and better organization for Her Christlike mission within the Church. Had he not made history himself, his name could not have escaped being linked with great movements in the progress of Catholicity in the United States. A nephew of Mother Elizabeth Seton and a distant relative of Franklin Delano Roosevelt, he became a Catholic at the age of twenty-eight after serving for two years as the rector of St. Andrew's Episcopal Church in New York. Ordained a priest

in 1844 after theological studies at the Sulpician Seminary in Paris, he worked in the diocese of New York, holding such positions as professor and vice-president of St. John's College, pastor, editor of *Freeman's Journal*, and secretary to Archbishop Hughes. He labored nineteen years as the first bishop of Newark, during which time he founded Seton Hall College and attended the Vatican Council. As Archbishop of Baltimore, he also functioned as Apostolic Delegate to the United States.

Archbishop Bayley had a fine historical sense and realized the value of records for posterity. Actually he documented his own life; Sister Hildegarde has made fine use of documentary sources. Historians will delight in the extensive quotations from the Archbishop's own writings which her volume contains. Understanding well the Protestant mentality of his day, he used his literary talents with telling effect both in the Catholic and in the public press. Ambitious to write a history of the Church of his time, he undertook an extensive research project on parishes in New York. His efforts in this regard were cut short by the pressure of more important duties. The result of this project was "A Brief Sketch of the Early History of the Church on the Island of New York," the original manuscript of which is now in the archives of the American Catholic Historical Society at Philadelphia.

Sister Hildegarde's style is lively and makes for interesting reading; in this regard, however, there is no sacrifice of pertinent factual information. As to her fidelity to facts, we would say only that a more complete picture of the Archbishop's last days could have been drawn from documents which are available. Nevertheless, this study is deserving of high praise, and it really is a notable contribution to the field of American Church History.

THOMAS B. FALLS.

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Philadelphia, Pa.

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Collected Poems, by Sister M. Madeleva. New York: The Macmillan Company, 1947. Pp. 166. \$2.75.

Here indeed is God's plenty: Oxford and Bethlehem, the Riviera and Notre Dame, Cairo and Solesmes; Proustes and Christ, Penelope and Mary, the black knight and Dominic, a



harness-maker and Thomas, Rahab and Bernadette; love and life, sin and sorrow and death, crib and rood and crown. And it is always God's plenty. This Holy Cross sister sings many songs, but they are all variations of one theme—the theme of the music of the heavenly spheres, the song of Love.

Sister's particular approach to her theme may be termed Franciscan. And it is Franciscan not merely for the surface imagery of Sister Death and Lady Poverty, but because its inner rhythm is that of the Troubadour of Christ. These troubadours believe in the sacramentalism of the universe, and in a sacramentalism which is not so much metaphysical as it is the itemized account of the Canticle of the three children in the fiery furnace. Every creature these troubadours find lovely because they are on good terms with the Creator. They do not so much find that all things lead to the Beloved as they find all things in the Beloved.

But there is difference among the troubadours. Somehow the Cross and the Stigmata are never too far from St. Francis. The tremendous and the terrible are somewhere in a misty background in these poems. Sister's deft, feminine touch runs more to little songs and childish praise, while the poetic energies of Father John Lynch are reserved for the great and unutterable things. Sister's poetic fabric, however, is not devoid of strength. For just when a feminine preoccupation with clothes begins to jar and "little blue eggs under each gray wing" begin to cloy, the reader is surprised with a wisely mature woman who can draw a realistic picture of Rahab or Magdalen and can make an unflinching use of the stark amorousness of the Song of Songs.

There is something of Patmore in the last-mentioned trait. But there is nothing of the predominant neo-metaphysicals in Sister's poetry. Her imagery is direct; theirs, oblique. Her pictures are translucent; theirs, opaque. Her forms are traditional and disciplined; theirs, new and startling and impatient of rule. There is nothing of Eliot or Merton or Hopkins or Donne here. Perhaps there is a little of Thompson, but the similarity seems to be that of theme rather than of any poetic inheritance. But there is one "metaphysical" whom Sister Madeleva resembles, and that is George Herbert. Like him, she likes to try new experiments with verse; her "Christmas Tree" is reminiscent of the

"Altar" or "Easter Wings." But this is but a superficial similarity. More fundamentally, both regard life as a mystical proposition. Both have a serene tranquillity that is their peculiar charm. Both look back to lives they could have had, the world they renounced not because it was bad but because it was good. Both discover that they have found all they lost in losing. In the last analysis, however, it seems that Sister is the deeper poet, and not just because of the cramping effect of the middle way in contrast with the spaciousness of the Catholic outlook. For Herbert never got beyond his belief that the good life is the plain life. Sister Madeleva sees that the good life is a glorious life, because the smallest things in it are fraught with tremendous realities.

Sister Madeleva is an accomplished poet, and that is beyond all carp and cavil. Her simple cadences carry the reader back to her favorite Chaucer and beyond to the lovely simplicities of the medieval ballads. But what will the moderns make of her? What will the liberals, the agnostics, the materialists say of her? Well, what can they say? They have been accustomed to explain away the tortured utterances of some other Christian poets in terms of the "drives" and "tensions" and "conflicts" of their own psychology. But how will they ever face these calm certainties, this unperturbed serenity? They used to say these things were medieval, but this poet is a modern medievalist. Perhaps they will say she has an interesting psychosis, and that is why they have accepted her poetry in the best literary reviews. What is sure is that they will have to miss the inner reality of this poetry. As they miss the Presence in the Host, so here they must miss the soul that is faith aflame with charity.

BROTHER URBAN VOLL, O.P.

Dominican House of Studies,  
Washington, D. C.

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Child Offenders, by Harriet Goldberg. New York: Grune & Stratton, 1948. Pp. 215. \$4.00.

In April, 1944, the Domestic Relations Court in New York City established a special division known as the School Part of the Court. The purpose of the School Part was to discover the fundamental causes of persistent truancy and to help offenders enough to prevent their becoming persistent delinquents. In the first

two years of its existence the School Part served 2,000 children, most referrals coming from the Bureau of Attendance, but some from other divisions of the Domestic Relations Court. The present volume gives case studies on 82 of these children, 14 being girls, and points up implications from each of these case reports. These are arranged in chapters on mentally retarded children, emotionally unstable children and those with neurotic patterns, neurotics, psychopathic personalities and the mentally ill, and the physically ill and the socially handicapped. The principal causal factors are discussed and it is concluded that—

while there is no single cause of delinquency, the most pervasive element producing misconduct is lack of a stable home life. The question arises: What is a stable home life? It may be defined as one in which there is marital harmony between father and mother, regularity of living with a respect for orderly behavior and fairness, familial affection not equivalent to overindulgence, together with careful supervision and guidance of a child's activities. Religious faith and teaching are powerful supporting elements in achieving family solidarity.

The other principal causes are physical defects and scholastic retardation. The use of social study in diagnosis, and the place of the clinical team of psychiatrist, physician, psychologist, and social worker are reviewed. The role of the school includes good testing to identify children having difficulty with the learning process, teaching teachers enough mental hygiene to enable them to help identify incipient emotional disturbances, and parent education—which should begin in childhood rather than in adulthood.

WALTER L. WILKINS.

Department of Education,  
University of Notre Dame.

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#### BOOKS RECEIVED

##### *Textbooks*

Dolch, Edward W.: *Vocabulary Cards; Picture-Word Cards; Group Sounding Game; Phonic Lotto; Group Word Teaching*. Champaign, Ill.: The Garrard Press.

Dolch, Edward W.: *Helping Your Child with Reading*. Champaign, Ill.: The Garrard Press. Pp. 16. Price \$0.25.

Fischer, Marie: *How the People of the Andes Live*. Maryknoll, N. Y.: Maryknoll Bookshelf Unit of Study. Price \$1.50.

Hawthorne, Nathaniel: *The Scarlet Letter*. New York. Rinehart and Company. Pp. 251. Price \$0.50. No single copy sale.

Heffron, Pearl M., and Duffey, William R.: *Teaching Speech*, Vols. I and II. Minneapolis: Burgess Publishing Co. Pp. 117 and 276.

McCormick, Mary J.: *Thomistic Philosophy in Social Casework*. New York: Columbia University Press. Pp. 148. Price \$2.00.

Rawlins, George M., and Struble, Alden H.: *Chemistry in Action*. Boston: D. C. Heath and Company. Pp. 570.

Stuart, Esta Ross: *College Typing*. Boston: D. C. Heath and Company. Pp. 91.

Hilgard, Ernest R.: *Theories of Learning*. New York: Appleton-Century Crofts, Inc. Pp. 409. Price \$3.75.

Hogg, John C., Alley, Otis E., and Bickel, Charles L.: *Chemistry, A Course for High Schools*. New York: D. Van Nostrand Co. Pp. 555.

Raeymaeker, Canon Louis De: *Introduction to Philosophy*. New York: Joseph F. Wagner, Inc. Pp. 297. Price \$4.00.

#### General

Bishop, Claire Huchet: *France Alive*. New York 7, New York: Declan X. McMullen Co. Pp. 227. Price \$3.00.

Crock, Rev. Clement H.: *Natural and Supernatural Wedlock*. New York: Joseph F. Wagner, Inc. Pp. 64.

Johnson, Humphrey J. T.: *The Bible and Early Man*. New York: Declan X. McMullen, Inc. Pp. 159. Price \$2.25.

McSorley, Joseph: *Meditations for Every Man*. St. Louis 2, Mo.: B. Herder Book Co. Pp. 205.

Marchi, Rev. John De, I.M.C.: *The Crusade of Fatima*. New York: P. J. Kenedy and Sons. Pp. 177. Price \$1.25.

Ripley, Francis J., and Mitchell, F. S.: *Souls at Stake*. New York: Joseph F. Wagner, Inc. Pp. 198.

Sioussat, Helen J., Editor: *Talks*. Columbia Broadcasting System, Inc. Pp. 58.

United Service Organization, Inc.: *Operation U.S.O.* Feb. 4, 1941, to Jan. 9, 1948. Pp. 44.

Pouget, William, C.M., and Guitton, Jean: *The Canticle of Canticles*. New York: Declan X. McMullen, Inc. Pp. 201. Price \$3.00.



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